ARCHAEOLOGICAL SURVEY OF INDIA

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1997-98

प्रत्नकीर्त्तिमपावृणु

©

EDITED BY

Dr. T. S. Ravishankar
Director (Epigraphy) I/c
Mysore

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PREFACE

I am immensely happy to place in the hands of scholars this volume of *Annual Report on Indian Epigraphy* for the year 1997-98. Due to several constraints, we could not bring the Reports in time as planned. I am making every possible effort to bring out the pending Annual Reports, with the help of my colleagues and scholars.

I thank all my colleagues Dr. G. S. Khwaja, Superintending Epigraphist, Dr. D. M. Nagaraju, Sri Jai Prakash, Dr. S. Swaminathan, Sri S. Nagarjuna, Deputy Superintending Epigraphists, Dr. K. Karuppaiah, Dr. S. Rajavelu, Dr. K. Munirathnam, Assistant Superintending Epigraphists and Dr. K. Paneer Selvam, Assistant Epigraphist, who have helped me in successfully bringing out this report.

I specially thank Dr. S. Swaminathan, Deputy Superintending Epigraphist, who exerted much in revising and correcting the report and made it press ready. I also thank Dr. K. Munirathnam, Assistant Superintending Epigraphist, for co-ordinating the work of compiling the report, preparing indices and checking.

My thanks are also due to Sri S. Nagarjuna, Deputy Superintending Epigraphist, South Zone, Chennai, who co-ordinated between the press and my office and saw the report through the press.

I thank Sri. G. Srinivas Rao, Photographer Grade I of this office for shouldering the responsibility of composing the entire material and preparing laser prints for the press.

I finally thank the authorites and the staff of the Tamilnadu Government Press, Chennai, for the excellent and timely printing of this report.

T. S. RAVISHANKAR
Director (Epigraphy) I/c

Mysore
09.01.2011

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Do.	Do.	Kacchigebailu	B 10
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Topographical Index of Inscriptions - *Concld.*

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Tiruchirapalli	Tiruchirapalli	Uyyakkoṇḍāṉ-tirumalai	B 128-34
Tirunelveli	Nanguneri	Tirukaṟuṅkuḍi	B 135-38
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Do.	Do.	Kānpūr	C 119-28
Lucknow	Lucknow	Lucknow	C 129-30
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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1997-98

INTRODUCTION

GENERAL

During the year under report, 19 copper-plate grants and 296 stone inscriptions were examined by the Directorates of Epigraphy at Mysore and Nagpur, the Zonal offices at Jhansi (at present Lucknow) and Chennai. Of these, the copper-plate charters are included in Appendix A. Appendix B contains 156 stone inscriptions collected by the technical officials of the Epigraphy Branch, Sanskrit and Dravidian inscriptions. In Appendix C are included 140 Arabic and Persian inscriptions collected by the members of the Nagpur office. Appendix D contains the list of negatives of the photographs prepared during the year.

Dr. C. A. Padmanabha Sastry, Superintending Epigraphist (since retired) conducted epigraphical survey and copied inscriptions from West Godavari, East Godavari and Hyderabad districts in Andhra Pradesh and among his collections important are A 1-3. Sri N. Nanjundaswamy, Deputy Superintending Epigraphist (since retired) visited some places in Karnataka and copied inscriptions, among his collection interesting ones are A 10-11 and B 11. Dr. D. M. Nagaraju, Assistant Superintending Epigraphist (presently Deputy Superintending Epigraphist) copied an inscription, No. B 1, Mandya district in Karnataka. Sri Jai Prakash, Assistant Superintending Epigraphist (presently Deputy Superintending Epigraphist) visited some places in Madhya Pradesh, Orissa and Rajasthan. Among them the important are Nos. B 17, 29, and 39. Dr. S. Swaminathan, Assistant Superintending Epigraphist (presently Deputy Superintending Epigraphist) visited some places in Tamilnadu. Among his collection No. B. 118 is interesting. Dr. K. Karuppaiah, Senior Epigraphical Assistant (presently Assistant Superintending Epigraphist) conducted epigraphical survey in Dindugal, Pudukkottai and other Districts of Tamilnadu. Among his collections Nos B 53, 70 and 132 are important. Dr. S. Rajavelu, Senior Epigraphical Assistant (presently Associate Professor, Tamil University, Thanjavur) copied some inscriptions in Erode, Kanchipuram and North Arcot Districts, Tamilnadu and among them the important ones are Nos. B 55, 62 and 66.

The Arabic and Persian inscriptions, listed in Appendix C of this report, were examined by the Superintending Epigraphist for Arabic and Persian inscriptions, Archaeological Survey of India, Nagpur. These inscriptions were copied and photographed from various places in Andhra Pradesh, Delhi, Karnataka, Maharashtra and Uttar Pradesh by Dr. M. Ilyas Quddusi, Superintending Epigraphist (expired) as Director (Epigraphy), assisted by Dr. M. Yaseen Quddusi, Deputy Superintending Epigraphist, (retired as Superintending Epigraphist), Dr. G. S. Khwaja, Assistant Superintending

Epigraphist (presently Superintending Epigraphist) and Shri Mazhar Aham Siddiqui, Senior Epigraphical Assistant (now Senior Lecturer in V.N. Institute of Arts and Social Science, Nagpur). The list includes a few noticed/published epigraphs as their re-examination has been found quite useful.

COPPER PLATES

IKSHVĀKUS.- No. A 1 is an important discovery. A set of five copper-plates was discovered at Pātagaṇḍigūḍem, a hamlet of Kallacheruvu village in Kamavarapukōṭa maṇḍalam of West Godavari District, Andhra Pradesh. This plate is now preserved in the Directorate of Archaeology and Musuem, Hyderabad, Andhra Pradesh.

These plates are found engraved in Prakrit language and Southern Brāhmī characters of the thired century A.D. Dated in the 30th regnal year of the Ikshvāku king, it records that the king Ehavula Chāṁtamūlavarma constructed a *chaturśāla* to the *mahāvihāra* for providing shelter to the mendicants and pilgrims and also records the grant of lands as permanent (*akkaya-nīvi*) for its maintenance. The order was issued by *mahātalavara* Aggasurā.

This inscription is important more than one way. As on today, the Maidavōlu copper-plate charter of Pallava Śivaskandavarman is considered as the earliest copper-plate from South India (*Ep. Ind.*, Vol. VI, pp. 89 ff. and plates) and with this discovery we can presume that the Ikshvākus, the immediate successors of the Sātavāhanas have cornered the credit of issuing the earliest copper-plate charters and it may be considered as the earliest copper-plate charter from South.

Another important point is that the Ikshvāku rulers are known for their leaning towards Brahmanism but these plates make it clear that they also extended support to Buddhism and the influence they wielded in the society. It is interesting to note that for the first time the term *varmaṇa* is found suffixed with the name Ehuvala Chāntamūla (Varmaṇa). Similar instances can be cited in the case of earlier Kadamba and Pallava rulers of South.

VISHṆUKUṆḌIN.- No. A 2, belongs to the Vishṇukuṇḍi dynasty which was discovered along with the said Ikshavāku copper-plate charter in the same place and is presently deposited in the A.P. State Archaeology Museum, Hyderabad. This set of copper-plates which are seven in number is found engraved in Sanskrit and in the Southern Brāhmī characters of the 4th-5th century A.D. The seal depicts a beautifully carved lion and it suggests that lion is the royal emblem of the Vishṇukuṇḍins.

It records that the king Vikramēndravarman (I), while he was governing Trikaliṅga and Veṅgi-vishaya, made a grant of three villages and two gardens with

the tax remession, for the welfare of the royal family, on the orders of his father Mādhavavarman. Further, it is said that the government officials (*achāṭabhaṭa*) were prohibited from entering the gifted villages. It is also stipulated that this grant was made on the supplication of the pontiff Saṁghadāsa of *Mahāvihāra* of Tāṁrapaṇṇi (Ceylon) for maintaining Trilōkāśraya rāja *Mahāvihāra* at Asanapura and also for the boarding and lodging of his disciples as well as for the maintenance of the visiting monks who came from various villages situated in Veṅgi-vishaya.

This charter is an important one for more than one reason. Since, this is the first copper-plate of Vikramēndravarman I, he is described as the son of Mādhavavarman and the grandson of Gōvindavarman I. Since, the charter is issued in his 26th regnal year it is presumed that he commenced his rule from 502 A.D. after his father Mādhavarman and ruled up to 528 A.D.

As averred earlier, the rulers of the early dynasties of Andhra extended patronage to the Buddhist monks. Both Brahmanism and Buddhism thrived under the aegis of these rulers. We have epigraphical references to the visit of Buddhist monks from Ceylon during the period of Ikshavākus (*Ep. Ind.*, Vol. XX, pp. 22 ff.). Other inscriptions of the Vishṇukuṇḍins such as Chaitanyapuri stone inscription of Gōvindavarman (*JESI.*, Vol. XI pp. 95 ff.) and the Tummalagūḍem plates refer to the Buddhist monks of Tāmaraparṇṇi (Ceylon). (See copper-plate inscriptions of Andhra Pradesh Government Museum, Vol. I, pp. 241 ff.). Asanapura wherein situated the Trilōkāśrāya rāja *mahāvihāra*, was an important Buddhist centre and this place may be identified with Āsanapura, Chintalapudi Taluk, West Godavari District, the place abounds in Buddhist vestiges.

EASTERN CHĀLUKYAS.- Out of the four copper-plate charters of this dynasty No. A 3 now deposited in Andhra Sahitya Parishat Museum, Department of Archaeology and Museum, Government of Andhra Pradesh, Kākināḍa, is said to have been discovered in the village Peddāpurappāḍu, Ramachandrapuram Taluk, East Godavari District, Andhra Pradesh. The seal contains the legend '*Śrī Vishamasiddhi*' with a cresent above it and below figure of a blossomed lotus petals. The text of the record is in Sanskrit engraved in Telugu-Kannaḍa script. This undated charter refers to the king Śrī Vishamasiddhi, who is described as the son of Indrabhaṭṭāraka, the brother of Jayasiṁha, the son of Vishṇuvardhana (I). It records the tax-free gift of lands (specified) in the three villages, near Kākanḍiparṟu, Turuṁga-grāma and Kṛoyyuṟu situated in Nātavāḍi-vishaya by the king for his own merit. It also refers to a certain Kanakanandyāchāryya belongs to *Yāpanīyavṛikshamūla* sect, who delivered discourses at Jinālaya. None of his other inscriptons of this king refers to his patronage of Jainism. Hitherto the Musinikoṇḍa plates of Vishṇuvardhana III (718-752 A.D.) is considered as the first record refers to the Jaina establishment. With the discovery of this charter, we can say that the Eastern Chālukyas patronized the Jainism from the period of Vishṇuvardhana II (678 - 681 A.D.) and reference to

Kanȧkanandyāchāryya belonging to Vṛikshamūla-yāpanīya-saṅgha is known to us for the first time.

VIJAYANAGARA.- Of the two copper-plate charters (Nos. A 8 and 9) preserved in the A.P. State Archaeology and Museum, Andhra Pradesh, the first set (No. A 8) contains four plates, engraved in Sanskrit and Kannaḍa languages and in Nandināgarī characters, except the sign manual which is in Kannaḍa characters. It is dated in Śaka 1308, Kshaya, Jyēshṭha ba. 13, Saturday equivalent to May 26th, 1386 A.D. It refers to the gift of lands, worth of 500 *varāha gadyāṇas,* in Aragavenṭha situated in Kikuṇḍanāḍu to the god at Vidyāraṇyapura, the place which was named after the sage Vidyāraṇya, in the presence of the god Śrī Virūpāksha, on the bank of the the river Paṁpa. The gift is said to have been made on the occasion when the saint Śrī Vidyāraṇya attained the salvation. The list of donees, their *gōtras* and with their respective shares have been recorded. This record seems to be a duplicate one as the first plate (both sides) is already kept in Śriṅgēri-maṭha, Śriṅgēri (See. *Mysore Archaeological Report for the year 1933,* pp. 138 ff.) and the text is similar in the contents and published in the *Select Inscriptions in Sringēri-maṭha,* Ins. No. 2).

Another copper-plate charter (No. A 19) is now kept in the custody of Prof. K. V. Raman, former Professor, Department of Ancient History and Archaeology, University of Madras, engraved in Sanskrit language and Nandināgarī characters and dated in Śaka 1527. It records the gift of the village Chōliṅgapuram, with the exemption of all taxes, situated in Peruṅgāḍimahākōṭṭam to one Śrī Śrībhāshyam śrī Narasiṁha, son of Śrī Narasiṁha and the grandson of Śrinivāsārayya of Āpastamba-sūtra and Bhāradvāja gōtra by the king Śrī Veṅkaṭādri *i.e.,* Veṅkaṭa II of Aravīḍu dynasty. The donee Śrī Bhāshyam śrī Narasiṁha is described as an expert in *Vēda, Vēdāṅga, Tarkaśāstra,* and was endowed with the title *Vēda mārga pratishṭhāpaka.*

MISCELLANEOUS. - An interesting copper-plate from Bārakūr, No. A 13 Udupi taluk and district dated in Śaka 1275 (1352 A.D.) engraved in Kannaḍa characters, records that during the administration of *Mahāpradhāna* Male Daṇṇāyaka, land was distributed between Tammi-seṭṭi and others. The distribution and the subsequent dispute was amicably settled by *ūradhikāri* Gōpaṇṇa. Probably when the land was bought, its boundaries were not defined and that led to a quarrel. Further, it also records the gift of the village to the god Nēmināthadēva for the performance of *aṅgaraṅgabhōga* and also for the food offerings by the members of *Yatisamudāya* of *Bhaṭṭāra-gaṇa* and *Sarasvatī-gachcha.* It is important to note that in Jaina temple provision was also made for providing food offerings as was done in Hindu temples.

The religious belief and faith are also reflected in the performance of festival as gathered from another set of copper-plates No. A 16 from the same place in Kannaḍa characters. Sōmapahaseṭṭi a chieftain had endowed his salary (share of local taxes) 11 *muḍe* and 10 *honnu* for the performance of car festival to the god Sōmanatha at Īśvara-Uṁegarapaḷḷi. This sort of conducting festival or revival of

festival by the officials is known from other inscriptions.

INSCRIPTIONS ON STONE AND OTHER MATERIALS

CHŌḶAS. - This year's collections includes many Chōḷa inscriptions. Vālikaṇḍapuram, a village in Perambalur District yielded many Chōḷa inscriptions. But unfortunatetly most of them are fragmentary. An inscription (No. B 71) of Parakēsarivarmaṉ records a gift of three *kaḻañju* of gold by Nandikkāḷi, the Saṅkarapāḍiyāṉ of Vālikaṇḍapuram for burning half-a-lamp to the god of Tiruvālīśvaram. Several inscriptions of this ruler record the gift of gold for a lamp. An inscription of this ruler dated in his 4th year (*A.R.Ep.*, 1944, No. 241) records the maintenance of lamp by the Saṅkarappāḍiyār of Vālikaṇḍapuram. While another inscription of the same ruler *A.R.Ep.*, 1944, No. 251, registers a gift of gold by Saṅkarappāḍi Surāṅkaṇḍaṉ for similar purpose.

Inscriptions of this village reveals that Vālikaṇḍapuram was a mercantile village peopled by Saṅkarappāḍiyār and other mercantile groups. This community though belonged to the mercantile class, they were engaged in oil trade as revealed by inscriptions. It is also interesting to note that many of these inscriptions belong to the rule of the Chōḷa ruler, Parāntaka I, whose administration fostered trade and commerce.

Koraṭṭūr near Chennai yielded an inscription (No. B 62) of Rājarāja I, dated in his 12th regnal year (997 A.D.), it records that the *sabhaiyār* of Śrī Parāntaka-chaturvēdimaṅgalam in Ambattūr-nāḍu (a sub-division) of Puḻaṟ-kōṭṭam sold a piece of land after freeing from taxes to the god of Sembiyaṉmahādēvī-Īśvaram. Among the boundaries of the land a channel called Sembiyaṉmādēvi-vaikkāl is found mentioned.

This temple is called Sembiyaṉmahādēvī-Īśvaran. It is not unlikely that this temple could have been constructed by the dowager queen Sembiyaṉ Mādēvi, who was known for her building of new temples and reconstructing the old ones. This statement gains strength from the fact that she made endowments to the Śiva temple at Tirumullaivāyil, which is nearer to Koraṭṭūr. In all likelihood this temple could have been constructed during the reign of Uttamachōḷa, the son of Sembiayaṉ Mādēvi, and subsequently his successor, Rājarāja I would have made the land grant.

An incomplete inscription of Kulōttuṅga (No. B 132) from Uyyakkoṇḍāṉ-tirumalai records that the temple servants of the Tirukaṟkuḍi Viḻumiyadēvar received one hundred and twenty *kalam* of paddy from Ambalavaṉ Dēvaṉ, a merchant of Janaṉāthapuram in Tiraimūr-nāḍu (a sub-division of) Uyyakoṇḍāṉ-vaḷanāḍu for instituting a charity at Kulōttuṅgan Chōḻaṉ-maṭha at the temple. It is also stated that on previous occasion the *sabhaiyār* of Vikramakēsari-chaturvēdimaṅgalam, a *brahmadēyam*

in Urattūr-kūrram, (a sub-division of) Irattapādikondchōla-valanādu received gold and allotted land at Pudukkurichchi *alias* Suttamallinallūr. But the land fell fallow and sluice repired. The yield of paddy which was used for the disbursement of wages was also stopped. Hence, the present donor Ambalavan Dēvan donated 120 *kalam* of paddy which would be utilised for dredging the tank and the yield or the interest 30 *kalam*, accrued would be utilised for feeding the devotees at the *matha* on those ten auspicious days.

The *mathas* played an important role in the religious life of the people in Tamilnadu since long. Śiva temples at Tiruvorriyūr, Tiruvānaikkā, Tondaimanād, Tiruvannāmalai etc., had *mathas*. During the reign of Rājādhirāja I (1045 A.D.) land was given to the *matha* called *Rājēndrasōlan* (*A.R.Ep.*, 1912, No. 132) in the Tiruvorriyūr temple. The Śiva temple at Tirukarkudi, also a sacred one, having been sung by the Śaiva saints Appar and Sambandar. It is evident that land was given previously before the time of this Kulōttunga. But it is not known who granted the land and when, but the land fell fallow, pond become dry and sluice fell into disuse, philanthropic individuals came to the rescue of the temples and provided succour to them. This sort of arrangement of donating paddy to keep it as a deposit and investing it in productive enterprises and utilising its interest accruing out of it for charitable purpose is reflected in many inscriptions.

PĀNDYAS. - An inscription (No. B 156) engraved in Vatteluttu characters and in Tamil language is found engraved on he rock to the west of the village Nakkanēri in Virudhunagar District. It is dated in the 15th regnal year (953 A.D.) of Vīrapāndya, who took the head of Chōla. It records the construction of the Vishnu temple called Śrī Sūlāmani-vinnagar on the hill to the north of Ammach-chaturvēdimangalam, a *dēvadāna-brahmadēyam* in Ānmā-nādu by Tennavan Uttiramantri *alias* Sūlāmanikilavan and also a gift of lamp.

Though the reign of the above Pāndya ruler was tumultous one as he was hard-pressed by the Chōlas, the normal life continued without much ado. The builder of the temple was his minister Tennavan Uttiramantri. In his 9th regnal year (947 A.D.) a stone temple for Śiva called Śrīkantēśvaram was built by an individual Kandan Sāttan (*S.I.I.*, XIV, 84). This builder is called Tennavan Tamilvēl (*S.I.I.*, XIV, 87). It is evident that his officials were engaged in the construction of the such temples. The reason for engraving this on the rock is not clear, nor this temple could be traced now. Again the responsibility of supplying oil for the lamp was entrusted to the leader of a regiment (*Padaittalaivan*) which seems to suggest that these army men during the peace-time engaged in civilian work or they took up such professions after retirement though they continued to call themselves, armymen. Reference to these are replete in Pāndyan inscriptions.

Another interesting inscription (No. B 95) of the medieval Pāndyan ruler, Jatāvarman Vīra Pāndya merits our consideration. Dated in his 12th regnal year (1182

A.D.), it records that Tiruvaiyyāṟu-uḍaiyāṉ Villimakku Rāyar *alias* Iruṅkōḷaṉ, who owned rights of the temple land at Brahmadēśam *alias* Tiruvābharaṇamīṭṭa Perumānallūr, a tax-free village, owned by the temple as *tirunāmattukkāṇi*, had constructed a drama-theatre and bed-chamber to the god.

Here the village is declared as *tirunāmattukkāṇi i.e.*, land owned by the temple and it was declared as (*iṟaiyili*) tax-free. The donor Tiruvaiyyāru-uḍaiyāṉ owned lands at the villages with tenants without being evicted. Probably the entire village was entrusted to him for cultivation. The village's tax-free status seems to indicate that the temple need not pay any land-tax leviable on the village to the state, and its tax proceeds were to be allotted to the temple. The individual retained the cultivating rights of the temple land.

VIJAYANAGARA. - An inscription (No. B 54) of the Vijayanagara king Achchuyutadēvarāya from Koṭṭatturai, Palani Taluk, Dindigal District is interesting. Dated in Śaka 1463 (1521 A.D.) it records that Kuladīpāṉ Dēmarasaiyaṉ was ruling from Rājarājapuram in Naṟaiyūr-nāḍu. It records that the Daḷavāy Viruppaiyya Nāyakkar Paṟuvatta Nāyakkar of the above village was given land as blood-money (*irattakkōḍigai*) as compensation for the death of his uncle Mallayya dēvaṉār. When the wicked people caused trouble at Nilagiri hills, Kuladīpaṉ Dēmaraiyaṉ had deputed Mallayyadēvan to put an end to the menace. But, unfortunately he lost his life in the encounter. This inscripton suggests that certain remote areas were not under the control of the Vijayanagara state and they always posed a threat. Another point that deserves our consideration is the compensation given to the relatives of the soldiers who fell in the battle. Such compensation is called *nettālpaṭṭi*, *nettarukoḍuge* and *irattakoḍuge* and early Chōḷa inscriptions contain references about them. This inscription also suggests that certain remote areas continued to torment the neighbouring areas and the local chieftains had to send force to subdue and bring them under control.

MISCELLANEOUS. - A broken slab preserved in the sculpture shed of ASI compound at Kamalapūr, Hampi District is interesting (No. B 6). It is in Kannaḍa language and script. It refers to the death of a Jaina nun *Kanti* who seems to be a female disciple of Galbāchārya, who was a disciple of Guṇa Chandramuni, a scholarly person. This area continued to be a centre of Jainism as revealed by its vestiges. This record also seems to indicate that female Jaina asetics received initiation from Galbāchārya, a Jaina monk. It appears that the nun might have died by obeserving *sallēkhana*. Otherwise there was no need to issue an inscription to that effect.

Two hero-stones perserved in the Keladi museum in Shimoga district deserve our attention (Nos. B 11 and 12). They are in Kannaḍa language and script of the 13th century A.D. Of them one (No. B 11) records that when the ruler *Mahā-pradhāna* Beṭṭarasa died, his servant Beṭṭa followed his master by obeserving *Siḍitale* ceremony. It is an odd method of killing oneself. An iron-hook machine on which a servant was

suspended by a hook passing through his back. The hook was being attached to the lever, and when the lever released the hook it pierced the servant. Reference to this method of killing is found at *Ananthapurāṇa* (13th century A.D.) wherein it is stated that servants (*leṅkaru*) gave their heads as offerings on hearing the death of their masters. This practice was in vogue in the 13th century A.D. in South India. Similar type of practice was prevalent in Tamil country during the same period. An (inscription of Kulōttuṅgachōḷa) 13th century A.D., from Mallal, Ramanathapuram district, records that once his general Vīman Udāraṉ *alias* Kulōttuṅga Chōḷa Mūvaraiyaṉ, fell a victim to a disease and as a result he had chronic headache affecting him. In order to relieve him of this malady (his servant) Ambalakūttan had severed his head and died (*J.E.S.I.*, Vol. IX, p. 30) and servant's family was given land as compensation.

Performance of sacrifices for the sake of kings masters and others are found in South Indian inscriptions.

A 16th century Tamil inscription No. B 112 from Lambalakkuḍi, Pudukkottai District, throws some light on the status of various *jātis* of Tamil country. But unfortunately it is damaged and not much could be gleaned from the record. Two groups of Ilambalakkuḍi, *Paḷḷar* and *Paṟaiyar* had quarrelled over their titles and status. It was decided to examine their status after verification of the inscription engraved on the (walls of) the Kāmākshi Ammaṉ temple at Kāñchīpuram. Subsequantly it was decided to treat *Paṟaiyar* as *Valaṅkai* and *Paḷḷar* as *Iḍaṅkai* and accordingly they were entitled to receive all the privileges and honour. Their representatives were Kūttapparaiyaṉ Ulagaṅkāttasāmapparaiyaṉ of *Paraiyar* community and Jñāni Karattāṉ of *Paḷḷar* community, who examined the record.

A memorial inscription No. B 55 engraved on a loose stone slab kept in the temple of Vīrabhadra at Tāmaraikkarai, Bhavani Taluk, Periyar District refers to a hero Karinīmidachchāttan, who probably died. Palaeographically this inscription may be assigned to the 5th century A.D. and it indicates the evolution of Tamil-Brāhmī script to Vaṭṭeḻuttu script. Such erections of stones in memory of persons, was a regular feature in the social life of ancient Tamils as reflected in the Saṅgam literature.

Ratnāgiri in Jajpur district, Orissa is a famous Buddhist site and excavations conducted at this site has revealed a large number of inscriptions. A few of them are reported here are engraved some are on stone slabs, on the pedestal of the Buddha images and also on other Buddhist images like Lōkēśvara, Jambhala, Avalōkitēśvara, Mañjuśrī and others. Most of these inscriptions are preserved in the Archaeological Museum, Ratnagiri. These records Nos. B 29-38 are from Ratnagiri, and they are written in Nāgarī characters and Sanskrit language. On palaeographical grounds these inscriptions may be assigned to 9th - 11th century A.D. Most of these inscriptions record the Buddhist creed *Yedharmmahetu*

ARABIC AND PERSIAN INSCRIPTIONS

. Historically important and informative inscriptions are briefly reviewed here. In this collection there are Sixteen (16) dynastic records representing Mughal Emperors and later-Mughal (6), rulers provincial or regional dynasties like Qutb Shāhis of Gōlkondā (5) and Āsaf Jāhīs of Hyderābād (5), alongwith few miscellaneous but important records.

MUGHAL.– No. 78 is an important epigraph of the time of Mughal Emperor Akbar. This record from the lofty edifice of Masjid-i-Khair-u'l-Manāzil opposite the Purāna Qila, New Delhi, mentions the construction of this sacred building at the orders of Maham Begh in A.H. 969 = 1561-62 A.D. It further states that the work was executed by the efforts of Shihāb-u'd-Dīn Ahmad Khān. The metrical Persian text was composed by Niyāz Bakhsh and the work was supervised by Darwīsh Husain. The structure is designated as Khair-u'l-Manāzil *i.e.*, an auspicious mansion which forms the chronogram for the date of its construction being 969 (A.H.).

This record is important in so many ways. The builder Maham Begh is none other than the well known wet-nurse of Emperor Akbar, who rendered service to Akbar since his infancy to prime youth. She had considerable influence in the corridors of power in Mughal harem. Her husband Nadīm Khān Kokaltāsh was a faithful servant of Emperor Humāyūn and had escorted queen Hamida Begam and infant prince Akbar from 'Umarkōt in Sindh to Jun.

Shihābu'd-Dīn Ahmad, a Sayyid from Nīshāpur (Iran) and also a close relative of Maham Begh, was governor of Delhi for a considerable period of time. He was the man who repaired the canal, cut by Fīrūz Shāh Khalji from Khizrābād to Sufaidon, and named it Nahr-i-Shihāb after himself. He was a *mansabdar* of 5,000 rank under Emperor Akbar.

This record throws light on the building activities of nobles of Akbar's Court. (Zafar Hasan, *List of Muhammadan and Hindu Monuments* (Calcutta, 1922) Volume II, pp. 52-53).

No. 15 another record belonging to the reign of Mughal Emperor Akbar, is from a sword which carries immense antique value. The sword is displayed in the museum at the Idāra-i-Adabiyāt-i-Urdū, Hyderābād (A.P.). It records, on its blade the famous Perso-Arabic couplet in Praise of Hadrat 'Alī, the IV Caliph of Islām. An another important inscription on it, is the name of the Emperor Akbar in Persian verse. This inscription, though a little obliterated, is important because it certifies that the sword must have been in the personal possession of the Emperor.

No. 79 is a record of the time of Mughal Emperor Shāhjahān inlaid on the marble panel above the southern arches of the verandah around the *dargāh* of Hadrat Nizāmud-Dīn Auliyā, New Delhi. It mentions adding of *aiwān* (verandah) to

the dome of the *rauda* i.e., resting place of the saint during the time of the Emperor Shāhjahān, by Khalīl-u'llāh Khān in A.H. 1063 = 1652-53 A.D.

It is to be noted here that the builder was the son of Mīr Mīrān al-Hasanī and the *hākim* (i.e. governor) of the capital-city of Shāhjahānābād (i.e., Delhi). This gesture of constructing a verandah at this sacred tomb indicates the devotion of Khalīlu'llāh Khān towards Hadrat Nizāmu'd-Dīn, who lies buried here. The inlaid inscription is a good specimen of elegant Nasta'līq calligraphy too.

No. 72 representing the later-Mughal king Ahmad Shāh is an inscription from Sunehrī Masjid near Red Fort of Delhi. It speaks of the construction of a mosque by Nawwāb Qudsiyā Begum, the queen mother of Ahmad Shāh, in A.H. 1164 = 1750-51 A.D. It is mentioned in the metrical Persian text of this record that Nawwāb Jāwed Khān Bahādur made efforts for its erection whereas the text and chronogram for its date was composed by poet Khurram.

Nawwāb Qudsiyā Begam, the mother of Ahmad Shāh, was in fact a concubine who was included in the harem of Muhammad Shāh with a title of Udham Bā'ī. Nawwāb Jāwed Khān Bahādur was the chief eunuch of Muhammad Shāh. During Ahmad Shāh's time he became *dārūgha* (custodian) of Dīwān-i-Khās with a *mansab* of 6,000. His intimacy with Qudsiyā Begum was known to every one at Mughal Court which later on lead to hatred and jealousy of the nobles resulting in his murder (Zafar Hasan, *opcit.*, Vol. I, pp. 29-30).

This inscription is important from the point of epigraphical evidence as it reveals the intimacy between the queen mother and Jāwed Khān, which is recorded in the history chronicles.

No. 73 from Red Fort, Delhi, is the last in the series of the dynastic records of the Mughals, which is of the time of later-Mughal king Akbar II. It refers to the repairs done at the Muthamman Burj of Red Fort, by the orders of the king in A.H. 1223 = 1808-09 A.D.

The interesting part of this epigraph is that it contains the full titles of the king as 'Mu'īn-u'd-Dīn Abu'n-Nasr Akbar Ghāzī'. The metrical Persian text and the chronogram yielding the date 1223 as the Hijri year of the event, was composed by the court poet Sayyid.

QUTUB SHĀHIS.- The regional dynasty of Qutb Shāhī Sultāns of Gōlkondā is represented by five epigraphs. The first being No. 45 an undated record from Bādshāhī 'Āshūrkhāna in the walled-city of Hyderābād basically comprises religious text written in beautiful Naskh style but the thing that makes it important is the name of the Qutb Shāhī ruler Abu'l-Muzaffar Muhammad Qulī Qutb Shāh, who

ruled from Gōlkondā during 1580-1612 A.D. The occurance of the name of the Sultān in the inscription hints at the royal patronage to the 'Āshurkhāna.

Another record of Qutb Shāhī dynasty is No. 46 from the same Bādshāhī 'Āshurkhāna at Hyderābād is a brief and undated inscription comprising only the name of Qutb Shāhī ruler Abu'l Muzaffar Sultān 'Abdullāh Qutb Shāh. In the previous record (No. 45) his predecessor was mentioned but here name of Sultān 'Abdullāh probably carries a reference to some renovation or decoration work done at the Bādshāhī 'Āshurkhāna by the orders of the Sultān. There is no reference of the date of the event, as such.

ĀSAF JĀHIS.- Another regional dynasty of Āsaf Jāhīs of Hyderābād is represented by five records No. 49 again from the same Bādshāhī 'Āshurkhāna at Hyderābād, which yielded two Qutb Shāhī inscriptions, is a metrical Persian record referring to the renovation of the 'Āshurkhāna by Nawwāb Mīr Nizām 'Alī, Āsaf Jāh II in A.H. 1178 = 1764-65 A.D. This event has been recorded in Triambak Raj's *The Chronology of Modern Hyderabad from 1720 to 1890* (Hyderabad, 1954), p. 42, wherein it has been elaborated that Nawwāb Nizām 'Alī Khān after renovation, granted as *jāgīr* of Rupees 12,000/- for its maintenance. The record in reference corroborates this historical event.

No. 13 is a seal of Mīr 'Alī-Husain Khān, an official of the Nizām of Hyderābād, Āsaf Jāh III. This seal gives the full name of the official as 'Ashraf-u'd-Daula, Ashraf Jang, Mīr 'Alī Husain Khān Bahādur, Fidwī-e-Āsaf Jāh (i.e., devout servant of Āsaf Jāh) and date A.H. 1219 = 1804-05 A.D.

MISCELLANEOUS.- Among the miscellaneous inscriptions, No. 20 copied from Dā'ira-i-Mīr Mu'min, at Hyderābād, Andhra Pradesh, is the epitaph of the celebrated Persian poet Mirzā Abū Turāb Ridwī Mashhadī, who had 'Fitrat' as his *nom-de-plume*. He was a poet of extra-ordinary talent and skill. During the time of 'Abdullāh Qutb Shāh of Gōlkondā, he came all the way from Mashhad (in Iran) to Hyderābād. At the Qutb-Shāhī court he was given rousing welcome and lofty post (*mansab*). He died in A.H. 1060 = 1649-50 A.D. at Hyderābād and lies buried at Dā'ira-i-Mīr-Mu'min. This epitaph contains a quadrain (*rubā'ī*) composed by himself during his last moments. This record is important for the history of Persian literature in India.

No. 21 is the headstone from the grave of Khudāwardī Sultān from Hyderābād. Though it contains only the name of the deceased and the date of his death, the name itself carries immense importance in the political history of Deccan. This ambitious official was initially a trusted servant of Mughal Emperor Shāhjahān, posted in Bengāl who, afterwards, left the job and came to 'Abdullāh Qutb Shāh's Court. 'Abdullāh welcomed and included him to the team of trusted ministers. Khudāwardī fought Bijāpūr forces on 'Abdullāh's behalf in A.H. 1061 = 1650-51 A.D.

He was also selected to defend Gōlkondā for a threat from Mughal forces in A.H. 1042 = 1632-33 A.D. He was appointed governor of Murtudānagar in A.H. 1044 = 1634-35 A.D. which was the crest of his carrier. After an eventful career he died in A.H. 1061 = 1650-51 A.D.

No. 22 is another epitaph from Hyderābād which records, in beautifully executed Persian verses, the death of Mirzā Yahyā in A.H. 1089 = 1678-79 A.D. This epitaph is also important for the degree of its Thulth Calligraphy employed for execution. This record is an addition to the treasure of beautifully inscribed epigraphs of the Qutb Shāhī period.

No. 23 is one more epitaph in the series of many such records copied from Hyderābād. It registers the martyrdom of Muhammad Hussain *alias* Saf Shikan Khān Bahādur, Mujāhid Jang in A.H. 1128 = 1716 A.D.

No. 25 is the epitaph of Sayyid Radī, the Mīr-i-Daurān. It contains date of his birth as A.H. 1199 = 1784-85 A.D. and that of his death as A.H. 1216 = 1801-02 A.D. Sayyid Radī was son of Sayyid Abu'l-Qāsim, Mīr-i-'Ālam Bahādur, a known figure of Āsaf Jāhī period.

No. 26 is the epitaph of Sayyid Abu'l-Qāsim, Mīr-i-'Ālam Bahādur, from Hyderābād. It records his birth in A.H. 1166 = 1752-53 A.D. and death in A.H. 1223 = 1808-09 A.D. Nawwāb Sayyid Abu'l-Qāsim was the envoy of Āsaf Jāhī government at Calcutta, the capital of the British India. Later on he was appointed as *Madār-u'l-Muhām* (i.e. Prime Minister) of Āsaf Jāh III. He is also author of the famous work of history *Hadīqat-u'l-'Ālam*. The tank named after him as Tālāb-i-Mīr-i-'Ālam and the *Bāradari* are his architectural contributions to the City of Hyderābād.

No. 28 from Hyderābād is a headstone recording the death of Nawwāb Sālār Jang I in A.H. 1300 = 1883 A.D. Mīr Turāb 'Alī Khān entitled Sālār Jang was the son of Mīr Muhammad 'Alī Khān, born in 1829 A.D. At the beginning of his career he was appointed Collector of Khammam in 1847 A.D. He became Prime Minister of Hyderābād in 1853 A.D. He was the Co-Regent of the Hyderābād State in 1869 A.D. A great administrator and philanthropist Sālār Jang was also recipient of GCSI & DCL of Oxford. He died in A.H. 1300 = 1883 A.D. and lies buried in the Da'ira-i-Mīr Mu'min at Hyderābād. The text in Persian verses, eulogising his person & career, are composed by 'Uthmān, none other than the ruler of Hyderābād Mīr 'Uthmān 'Alī Khān Bahādur, Āsaf Jāh VII, himself.

No. 29 (adjacent to No. 28) is an obituary notice mentioning the demise of two illustrious sons of Nawwāb Sālār Jang I, namely Lā'iq 'Alī Khān and Sadādat 'Ali Khān in A.H. 1306 = 1888-89 A.D. (see No. 28). Both the sons of Sālār Jang I played very vital role in the administrative set-up of the State of Hyderābād during the second half of the 19th century A.D

No. 34 an epitaph in Persian from Hyderābād mentions the death of Nawwāb Mīr 'Abbās 'Alī Khān in A.H. 1256 = 1840-41 A.D. The deceased was an important official in Asaf Jāhī government of Hyderābād. Entitled as Husām-u'l-Mulk Nizām Yār Jang, he accompanied Mīr 'Ālam to Calcutta, the seat of British Power, for negotiation with Lord Cornwallis in 1787 A.D. (Triambak Raj, *opcit.*, p. 15).

No. 35 is the epitaph of Nawwāb Mīr Ghulām Husain Khān. This Persian record from Hyderābād registers his death in A.H. 1278 = 1861-62 A.D. The deceased entitled Safdar Jang, Husāmu'd-Daula was a dignified *mansabdār* and father-in-law of Nawwāb Sālār Jang (Triambak Raj, *opcit.*, pp. 11 & 294).

Nos. 38, 41, 44, 51, & 57 from the Hyderābād are though different headstones of graves without specific obituary notices or dates but the quality of their calligraphy reminds us of the elegant master pieces of the calligraphers of Qutb Shāhī period. These records are important for their fine calligraphy.

No. 81 from Dāud Sarai-Mehrauli, New Delhi, is an important epigraph from literary point of view. Coming from the tomb of Maulānā Jamālī, it comprises 16 Persian verses composed by Maulānā himself, which are incised in plaster along the four walls under the ceiling. The verses carry literary value in the history of Persian poetry in India.

Shaikh Fadlullāh *alias* Jalāl Khān, with Jamālī as *nom-de-plume* was a man of great fame as a poet. He was initially attached to the court of Lodi Sultān, Sikandar Shāh. Later on he was favoured by Mughal Emperors Babar and Humāyūn. In Humāyūn's praise he composed many *qasīdas* which impressed Humāyūn so much so that the Emperor took him along to Gujarāt where Jamālī died in A.H. 942 = 1535-35 A.D. His body, as per his will, was brought to Delhi and buried under a dome built previously by him in A. H. 935 = 1528-27 A.D. The verses penned by him and inscribed inside the tomb can safely be dated in the year of the erection of this tomb i.e., A.H. 935 = 1528-29 A.D. (Zafar Hasan, *opcit.*, Vol. III. pp. 91-92.)

Among the miscellaneous epigraphs from Karnataka Nos. 92-94 are mentionable. These records are actually impressions of copper plates kept in the Manjushā Museum, Dharmastala in South Kanara District. Though these plates carry the name of Mughal Emperor Aurangzeb as the issuing authority the language of execution Urdū, does not conform to Aurangzeb's time. More over the date of V. S. 1547 also creates doubts about their being so early. It seems that these copper plates are later copies of the earlier ones. These copper plates state that at the occasion of each matrimonial ceremony an amount of rupees 5 be paid to the temple. All the offerings will go to the priest. The cattle will graze in the specified area of the village only. Each one ends with an imprecation against the violator, whether Muslim or Hindu. The execution is crude.

Among the miscellaneous records from Maharashtra one No. 95 copied from a loose slab in the possession of Shri Virendrā Shāh, the successor of Gond Rajas of Nāgpūr. This epigraph in Persian and Urdū verses records the construction of an 'Idgāh by Rāja Sulaimān Shāh (i.e., successor of erstwhile Gond Rulers of Nāgpūr) in A.H. 1280 = 1863-64 A.D. The text and chronograms were composed by Shuhrat, a celebrated Persian poet from Nāgpūr.

Among the miscellaneous epigraphs from Uttar Pradesh a few epitaphs are from Aligarh, a district headquarters. These epitaphs from the tombs inside a mosque within the campus of 'Aligarh Muslim University are important for their contents.

No. 101 is an epitaph in Persian which records the death of Sir Sayyid Ahmad Khān entitled Jawwārd-u'l-Mulk, 'Ārif Jang in A.H. 1238 = 1898 A.D., at 'Alīgarh. Sayyid Ahmad Khān was the founder of the 'Aligarh Muslim University. His contribution as an art historian is of great value as *Athār-u's-Sanādīd*, his pioneer work in Urdū on the monuments of Delhi is considered as the gospel for archaeologists which was published in 1847 A.D.

Nos. 102-03 from the same place (i.e., tomb of Sir Sayyid Ahmad at 'Alīgarh) is nothing but a genealogical tree of the deceased drawn upto Hadrat 'Alī the IV, the caliph of Islam.

No. 105 is the epitaph of Justice Sayyid Mahmūd, son of Sir Sayyid Ahmad who died in A.H. 1321 = 1903 A.D. and lies buried by the side of his father.

No. 113 from the same place is the headstone of Sir Sayyid Rās Mas'ūd entitled Nawwāb Mas'ūd Jang, who was the grandson of Sir Sayyid Ahmad Khān. This record in Persian mentions his death in 1937 A.D. at Bhopāl.

No. 131 from Shāhjahānpūr a village in the Meerat District is again an epitaph from local Qabrastān called Hazira. It records the demise of Hājī Muhammad 'Abdu'l-Latīf Khān, son of Munshī Muhammad Faid Tālab Khān, a *ra'is* (rich man) of *mauda* (village) Shāhjahānpūr in A.H. 1317 = 1899 A.D., at the age of 65 years. The interesting part of the epitaph is the composer Abr who composed not only its text in Urdū verses but also the chronogram to yield the date of death. The composer Abr is none other than the famous Urdū poet Abr Ahsanī. The association of the poet with this village reflects the taste of the people of Shāhjahānpūr village for Urdū literature.

No. 136 from Jalālābād, in Muzaffarnagar District is a loose slab from the bridge on river Krishnī. It refers to the construction of a *pul* (bridge) on the river Kris(h)nī by Husain 'Alī Khān, a man of dignity and lofty status, in A.H. 1264 =

1847-48 A.D. This record becomes important from the archival point of view as the bridge under reference no more exists on the river Krishnī.

No. 140 the last in the miscellaneous records from Uttar Pradesh comes from Charthāwal, a village in Muzaffarnagar District. This interesting record from Rām Mandir mentions that the old temple, built during the time of Mughal Emperor Jahāngir by Lālā Rai Prem Rāj, was repaired in 1910 A.D., during the Collectorship of Pandit Jwāla Prashād with the help of Maulwī Mushaffa' Ahmad Siddiqi, Deputy Collector and *ra'īs* of Budāun. The help rendered by a Muslim official in repairing a Hindu temple speaks of the tradition of religious tolerance between the followers of the two faiths.

There are other miscellaneous records which carry references to construction of religious or secular structures, death of important persons etc. They are listed in the Appendix 'C' of this report.

A. - COPPER-PLATES - 1997-98

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH EAST GODAVARI DISTRICT KAKINADA MANDALAM					
1	**Kākināḍa** – Plates in the possession of A.S.P.P. Museum and Research Institute, Government of Andhra Pradesh. Findspot : Pātagaṇḍigūḍem, a hamlet of Kallacheruvu, Kamavarapukota taluk, West Godavari district. Impressions through Dr. C. A. Padmanabha Sastry, Superintending Epigraphist, Mysore.	Ikshvāku	Ehavula Chāntamūla	Year [30], Hēma[ṇta*] 4, 8th day	Prakrit, Brāhmī	Records the construction of a *chatuśāla* (choultry) to the *mahāvihāra* for providing shelter to the mendicants and pilgrims *(vissāmanattam)*, and also records the grant of land as permanent endowment *(akkhaya-nīvi)* for the maintenance of the above *mahāvihāra* situated near Pithuṇḍa. The grant was made by the king from his camp Daṁṇakaḍa for his own merit (*puṇṇappāṇ-āyu-bala-vaddhaṇattam*). The order was issued by *mahātalavara* Aggasūra. In characters of the 3rd century A.D.
2	Do. - Do. Do.	Vishṇu-kuṇḍin	Vikramēndra -varman (I), son of	Regnal year 26, Hēmanta 8th day	Sanskrit, Southern Brāhmī	Records the grant of the villages Uṇḍichishṭhi, Dālavakaduru and Kaṭṭukāḍu-Kāpu, after exempting it from

			Mādhava-varman			taxes by the king, who held the charge of Tṛikaliṅga-Veṅgivishaya, to the pontiff Saṁghadāsa, the disciple of Kshēmāchāryya of Tāmraparṇṇi. Further, it also mentions the gift of two gardens at Kuravakapaṭṭaṇa for the *mahāvihāra* at Asamapura. It also refers to the accommodation and feeding of the members of *Āryyasaṁgha*, who came from four directions and settled at four villages (names mentioned) situated in Vēṅgivishaya. In characters of 4th - 5th century A.D. (Published: *Śrī Pushpāñjali* Dr. C. R. Srinivasan Commemoration Vol. I, pp. 172 ff.).
3	Do. - Do. Findspot Peddāpurappāḍu, Ramachandrapuram mandalam, East Godavari District. Do.	Eastern Chālukya	Vishama-siddhi, son of Indira-bhaṭṭāraka		Sanskrit, Telugu-Kannaḍa	Records the gift of lands to the Jaina temples situated at Kākaṇḍipaṟṟu, Tuḍuṁgagrāmā and Kṟoyyūru by the king for his own merit. Further, it states that Jaina pontiff Kanakanandyāchāryya of Yāpanīya Vṛikshamūlagaṇa gave discourse (*dharmōpadēśa*) in the Jaina temple at Kākaṇḍipaṟṟu. In characters of 9th - 10th century A.D. (Pub: *Bhāratī* (Telugu) 1983, October, pp. 8 ff. and plates).

A. – COPPER–PLATES – 1997-98 – *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	HYDERABAD DISTRICT HYDERABAD MANDALAM					
4	**Hyderabad** – A set of copper-plates preserved in the A.P. State Archaeological Museum. Findspot : Nandigāma, Nandigama mandalam, Krishna District. Acc. No. 7635. Do.	Do.	Vishṇu-vardhana (III)	5th year, Lunar eclipse	Do.	Records the gift of land in the village Koṇḍakariplola situated in the [Penn]atavāḍi-vishaya (Nātavāḍi-vishaya) by the king to Nandiśarmma of Khaṇḍi (Kauṇḍinya) *gōtra* and a resident of Vaṅgipura. The above gift was made by the king for his own merit. (Pub: *Ep. Andhrica,* Vol. V, pp. 27 ff.).
5	Do. – Do. Acc. No. 7637. Do.	Do.	[Jaya]siṁha-vallabha	Vaiśākha Pūrṇṇima, Vyatīpāta	Do.	Seems to record a tax-free gift of a village Uchchāṭigrāma situated in Nātavāḍi-vishaya to Mātṛiśarmma, son of *dvivēdi* Durgganandiśarma, a resident of Vā(Vēm)giparru. In characters of the 6th century A.D. (Pub: *Ibid.,* pp. 24 ff.).
6	Do. – Do. Do.	Eastern Chālukya, Later	Vishṇu-varddhana	Śaka 923, (*guṇa-nētra-rasa*), Parābhava, Tapōmāsa,	Sanskrit (corrupt), Nāgarī	Records the gift of the village Dāru as an *agrahāra* situated in Vēṅgī-vishaya by the king to Nārāyaṇa of Harita-gōtra.

				Thursday, Solar eclipse (wrong)		
7	Do. - Do. Acc. No. 6423. Do.	Eastern Gaṅga	Ananta-varman	Gaṅga year 454	Sanskrit, Gauḍīya and Telugu-Kannaḍa.	Registers the gift of land situated in Navagrāma of Kaliṅga-maṇḍala by the king to a brāhmaṇa (name not clear). The donee's genealogy is given.
8	Do. - Do. Acc. No. 1391. Do.	Vijayanagara	Harihara II	Śaka 1308, Kshaya, Jyēshṭha ba. 13, Saturday = May 26, 1386 A.D.	Kannaḍa, Nāgarī	Records the gift of land worth of 500 *varāhas* in the village Aragavenṭha situated in Kikuṇḍa-nāḍu named as Vidyāraṇyapura after Vidyāraṇya, to the *mahājanas* of Śriṅgēri in the presence of Śrī Virūpāksha on the bank of the river Paṁpa. This gift is said to have been made at the time of Śrī Vidyāraṇya attaining *samādhi*. The list of donees and their *gōtras* are given.
9	Do. - Do. Acc. No. 76/79. Do.	Do.	Veṅkaṭapati	Śaka 1524, Śubhakṛit, Āshāḍha [śu.] 12 = June 21, 1602 A.D.	Sanskrit, Nandināgarī	Records the gift of the village Maṅgalaṁpāḍu situated in the Paḍunāḍu-sīma of Chaṁdragiri-rājya to Śrī Raṅgarāya by the king. The donee is described as the grandson of Śrī Raṅgarāju of Kausikī-gōtra and Āpastaṁba-sūtra. (Pub: *A Collection of the Ins. on Copper-Plate and Stones in the Nellore District.*, Vol. I, p. 252).

A. - COPPER-PLATES - 1997-98 - *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KARNATAKA MANDYA DISTRICT MANDYA TALUK					
10	**Guttalu.** – Copper-plate in possession of *Archaka* Devalingayya in the temple of Arkēśvara. Do.			Śaka 1576, Chaitra śu. 5, Monday = 1654 A.D., March 13, (The cyclic year was however Vijaya)	Kannaḍa	Registers a settlement between Kempu Aṛaka-voḍeya and the brāhmaṇas regarding the dispute of conducting the worship of the deities Hiṟe-Arkēśvara, Dēvamma, Siḍila Basava and Bhairava of Arkaguptipura (Guttal), as it was their ancestral rights. In this regard an appeal was made to the *Pāḷēgār* Śivājī-nāyaka and *amildar* Veṅkaṭappa-nāyaka. Further, it also mentions the members of *mahā-nāḍu-dēśa* and other dignitaries.
	SHIMOGGA DISTRICT SAGAR TALUK					
11	**Keḷadi.** – Copper-plate preserved in the Keḷadi Shivappanayaka's Museum. Findspot: Not known. Impression through Shri N.N.Swamy, Deputy Superintending Epigraphist, Archaeological Survey of India, Mysore.	Keḷadi chief	Vīrabhadra nāyaka	Śaka 1554, (expired) Prajōtpatti, Bhādrapada ba. 10 = 1631 A.D.	Kannaḍa	Registers the gift of land by the chief Vīrabhadranāyaka (son of Bhandra nāyaka and grandson of Keḷadi Veṅkaṭappa-nāyaka, (who is eulogized as *Viśuddha Vaidikādvaita siddhānta pratishṭhāpaka, Śiva guru bhakti*

				September 11 (Sunday)		*parāyaṇa*) to Mādhava Joisa, son of Dēvappa Joisa belonging to Jamadagni-gōtra, Bōdhāyana-sūtra and Yaju-śākha.
12	Do. - Do. Do.	Do.	Do.	Śaka 1554, Prajōtpatti, Kārttīka ba. 10	Do.	Records the construction of a *masjid* at Tāvaregere of Malahagōpa situated in the province of Ānandapura-sīme and also registers a grant of income derived from certain taxes for its maintenance and offerings. The charter ends with the sign-manual of Veṅkaṭādri.
	UDUPI DISTRICT UDUPI TALUK					
13	**Bārakūr.** – A set of copper-plates in possession of Shri V. Shastri, Archaka of Mūḍukēri Sōmēśvara temple. Do.			Śaka 1275, Nandana, Mārgaśira śu. 2. Saturday = A.D. 1352, November, 10. But the *tithi* was 3	Kannaḍa	States that during the administration of *Mahāpradhāna* Male Daṁṇāyaka, a settlement of land distribution was made among Tammi-seṭṭi and others. The dispute was amicably settled by the *ūro-adhikāri* Gōpaṇṇa. Further it records the gift of the village Varāṅge-grāma to the god Nēminātha-dēva for the performance of *aṅgaraṅgabhōga* and also for the food offerings of the *Yatisamudāya* of Śrī Varddhamāna belonging to Bhaṭṭāragaṇa and Sarasvatī-gachchā. The above grant was made by the king on the auspicious occasion of *Makara Saṅkarmaṇa*.

A. – COPPER-PLATES – 1997-98 – *Concld.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
14	Do. - Do. Do.	Vijayanagara	Harihara-mahārāya	Śaka 1312, Vibhava, Bhādrapada ba. 10, Thursday = 1386 A.D. August 27	Do.	Incomplete. Seems to register the grant of land for feeding five brāhmaṇas (names mentioned) in the choultry of the temple of Sōmayadēva by Māyaṁṇa, the brother of Kumāra Dhṛivarasa. The gift was made while *mahāpradhāna* Guṇḍapa-daṁṇāyaka and his local chief Hōmṇāüra Mallappa-uḍaiya were ruling Bārakura.
15	Do. - Do. Do.				Do.	Only a single plate is available which contains the beginning of the grant portion. Seems to register the gift of land. And states that the record was written by Devaṁṇa, son of Bichchappa. In characters of the 15th century A.D.
16	Do. - Do. Do.				Do.	Seems to mention that Sōmappaseṭṭṭi, a local administrator made an annual stipulation of 11 *mūḍe* and 10 *honnu* from his salary for the performance of car-festival (probably for the god Sōmanātha) at Īśvara-Uṁgurapaḷḷi. Do.

17	Do. - Do. Do.				Do.	Records the various annual stipulations made by several persons (specified) probably for the worship of the god Sōmēśvara at Īśvara-Uṅgurapaḷḷi, the right, which was purchased from Lallapa seṭṭi and his brother Gōveppa seṭṭi. It also specifies certain rights and privileges that were conferred on the donee (name lost). Further, it registers the gift of land for the worship of the goddess Kālikā-dēvī and the conducting of car festival by certain *seṭṭis* to the same god. Do.
18	Do. - Do Do.				Do.	Seems to record the performance of a ritual (*kṛatu*) by Sōmappa seṭṭi and also mentions some gifts made probably to the god Sōmanātha. Do.
	TAMIL NADU CHENNAI DISTRICT CHENNAI TALUK					
19	**Chennai** – A Copper-plate charter in the custody of Prof. K.V.Raman, University of Madras. Findspot : Not known.	Vijayanagara	Vēnkaṭapati	Śaka 1527, (*rishi-paksha-kala-indu*) Viśvāvasu, Kārttika, śu. 11 = 1605 A.D. October 12	Sanskrit, Nandināgarī	Records the gift of the village Chōliṅgapuram situated in Peruṅgāḍi-mahākōṭṭam after exempting it from all the taxes to Srībhāshyam Śrī Narasiṁha, son of Śrī Narasiṁha, grandson of Śrīnivasāryya, belonging to Āpastamba-sūtra and Bhāradvāja-gōtra, by the king.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KARNATAKA MANDYA DISTRICT MALAVALLI TALUK					
1	**Halgūr.** – Stone slab in the field of Housing Colony site.	Hoysaḷa	Vishṇu-vardhana	Paridhāvi, Pushya śu . . ., Uttarāyaṇa saṁkramaṇa	Kannaḍa	Records the grant of land to the deity in the temple of Svayaṁbhu Vaijanātha at Nārasiṅga-chaturvēdimaṅgala by an official *mahāpradhāna* (name lost) for providing food offerings and maintenance of a perpetual lamp. In characters of about the 12th century A.D. Published: *E.C.* Vol. VII, No. 42 (MI).
	MANDYA TALUK					
2	**Guttalu** – Stone pillar lying in the *prākāra* of Arkēśvarasvāmi temple.				Kannaḍa and Sanskrit, Kannaḍa	Mentions a certain Vidyādhara, son of Kīrttividyāpati and grandson of Vidyāpati. And also refers to a certain *mahābhuja* Vīrabhadra belonging to the Pāṇḍuvaṁśa, and his queen (name lost), who is eulogized as *Gaṅgapaṭṭa prasiddha* and *Sarvalōkāśrya*. In characters of 9th - 10th century A.D.
3	Do. - Do. 2nd pillar.				Kannaḍa	Damaged and worn out. Refers to a

						certain Aṅkakāra Īśvara mahādēva. In characters of about the 11th century A.D.
4	Do. - Do. 3rd pillar.				Do.	Fragmentary and worn out. Seems to register a gift of land to the god and probably mentions the donee's name Pacchappa belonging to Vasishṭha-gōtra. Do.
5	Do. - Do. Do.				Do.	Do. Seems to register a gift of land to the god. Do.
	BELLARY DISTRICT HOSPET TALUK					
6	**Kamalāpura.** – Broken stone kept in the sculpture-shed, A.S.I. Musuem compound.				Do.	Fragmentary. Refers to the death of a *kanti*, who seems to be a female disciple of Galbāchārya who was a disciple of Guṇa-chandramuni, a great scholar. In characters of about the 12th century A.D.
7	Do. - Do. Broken image.				Do.	Reads: '*Rudra*'. Do.
8	**Timmalāpuram.** – Stone buried near the fort-wall of Gōpālakṛishṇasvāmi temple. (No. 117).	Bayakāra chief	Rāmappa	Śaka 1463, Pḷavaṅga, Vaiśākha ba. 5, Sunday = 1541 A.D., May 15	Do.	Badly damaged and worn out. Seems to record a gift of land to the god by the chief for the merit of Bayakāra Timmapaya and his brother (name lost).

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	SHIMOGA DISTRICT SAGAR TALUK					
9	**Keḷadi.** – *Māsti*-stone preserved in the Museum.				Do.	Fragmentary and badly damaged. Seems to record the death of a lady (name lost). In characters of about the 12th century A.D.
10	Do. - *Nishidhi* stone preserved in the Museum. (Originally brought from the village Kacchige-bailu). Acc. No. 181.			Svabhānu, Jyeshṭha śu. 5, Vaḍḍavāra = 1223 A.D., May 6	Do.	Records the death of a lady Chaudabbe, wife of Beṁki-seṭṭi and mentions that she was the disciple of Parisapaṁḍita.
11	Do. - Hero-stone preserved in the Museum. Acc. No. 185.			Sādhāraṇa, [Bhādra] śu. 10, Monday = 1250 A.D. August 8	Do.	Partially damaged. Records that on the eve of the death of *Mahā-pradhāna* Beṭṭarasa his devoted servant Beḷḷa followed him by giving instructions to the people to execute him by observing *Siḍitale* ceremony.
12	Do. - Māsti-stone preserved in the Museum. Acc. No. 170.			Śaka 1372, Pramodūta, Chaitra śu. 3,	Do.	Damaged. Records the date on which the *sati* was performed. Mentions Baḷeya-gāuṇḍa and Rēcharasa. Rest of

				Monday = 1450 A.D. March 16		the details is not clear.
13	**Shimogga** – Hero-stone set up inside the compound of the State Archaeology Museum. Acc. No. 155.			Śaka 1169 (current), Plavaṅga, Vaiśākha śu. 10, Thursday = 1246 A.D. April 26	Do.	Records that during the rule of *Mahāmaṇḍalēśvara* Balla-dēvarasa, a feudatory of Ballāḷa III, a war took place at Nēmattīyabayalu, between Ekkarasa and Bīreya-nāyaka of Bilaṁgi. In the battle that ensued Bīreya-nāyaka-echaya, the son-in-law of Puṭṭāsāraṇi Gaṅgaya died after attaining victory. It is also recorded that a memorial stone was erected in memory of the fallen hero, in the presence of Śrīdharanāyaka on the said date.
	MADHYA PRADESH SHIVPURI DISTRICT KARERA TAHSIL					
14	**Dāmarauna Kalān** – A stone slab lying loose on the platform of the Rāma-Lakshmaṇa temple.			[Vikrama] 1787, Jyēshṭha śu. 5	Local Dialect, Nāgarī	Records the construction of the temple of Rāma-Lakshmaṇa, probably by *Mahārāja Kumāra* Divināthanasīghajū Pawara.
15	**Karēra** – Satī-stone fixed on the platform, near the Khērāpati temple on the way leading to Languri.			[Vikrama] 17[3]3, Chaitra ba. [3]	Do.	Built in. Mentions the date, which probably indicates the day of the performance of *satī*.

B. - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 - *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UJJAIN DISTRICT UJJAIN TAHSIL					
16	**Ujjain.** - Pedestal of the standing image of Vāmana, preserved in the Purātatva Saṁgrahālaya, Vikram University. Findspot: Ujjain. Acc. No. 472.			[Vikrama] . . 54, Māgha śu. 1	Sanskrit (corrupt), Nāgarī	Records the perpetual obeisance (to the deity). In characters of about the 12th century A.D.
17	Do. - Pedestal of an image of a seated Jaina Tīrthaṅkara Padmaprabha, preserved in the same Saṁgrahālaya. Findspot : Do. Acc. No. 173.			[Vikrama] 1323, Māgha śu. 7, Wednesday	Do.	Records the perpetual obeisance of *Sā°* [Yō]gā, his wife Sādhivi, their son *Sā°* Rāl[ha] and others to Padmaprabha and also mentions the Jaina pontiff Viśālakīrttidēva belonging to Mūlasaṅgha, his disciple Śrēyakīrttidēva, his disciple *āchārya* Sāgarachandra and his disciple Ratnakīrtti.
18	Do. - Pedestal of a seated image of Ādinātha, preserved in the same Saṁgrahālaya. Findspot: Do. Acc. No. 169.			[Vikrama] 1350, Jyēshṭha ba. 11, Sunday = 1294 A.D. May 27,	Do.	Records the daily obeisance of *Sā°* Jasi of Māthura-saṁgha and Vāyaravāl-ānvaya along with his wife Padamiṇi, and their son *Sā°* Lālya and others.

				f.d.t. .42		
19	Do. - A pillar fixed in the premises of the Jilā Purātatva Saṁgrahālaya. First face. Findspot: Gaḍhakālikā (Okhalēśvara), Ujjain Tahsil and District. Acc. No. 151.				Sanskrit, Nāgarī	Worn out. Reads: *Rā[ga] viratasya* in 2nd line. In characters of 13th - 14th century A.D.
20	Do. - Second face of the same pillar. Findspot: Do. Acc. No. 151.				Do.	Reads *Sā°* *Suradalha.* In late characters.
21	Do. - Another pillar fixed at the same place. Findspot: Do. Acc. No. 152.				Do.	Reads : *Mahatāvīrā Lashī.* Do.
22	Do. - On the sculpture of the caparisoned elephant (left side), above the southern door of the Mahākāla temple.				Local dialect, Nāgarī	Mentions a certain Śiva Pāḍīsara Ghāsījī, probably the name of the (craftsman of the temple). Do.
23	Do. - Do.				Do.	Mentions Bālachaṁdajī, son of Gajadhara Līlādharajī (a local craftsman of the temple). Do.
	VIDISHA DISTRICT VIDISHA TAHSIL					
24	**Vidishā.** – Stone pillar kept in the sculpture-shed, first side. Findspot: Udayagiri, Vidisha Tahsil and District.				Sanskrit, Late Brāhmī	Damaged and fragmentary. Reads *[yō]bhagavatō* [*vi*] (line 1). In characters of about the 5th century A.D.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
25	Do. - Second side of the same pillar. Findspot: Do.				Do.	Damaged and fragmentary. Reads *mahātma* (line 2) ; *kali-kīrtti* (line 3) ; *bhuvanapa[ti]* (line 5). Do.
26	Do. - Pedestal of the Pañchamukhi Śivaliṅga kept in the same sculpture shed. Findspot: Bījamaṇḍala, Vidisha Tahsil and District.			[Vikrama] 1276, Śrāvaṇa ba. 3	Sanskrit (corrupt), Nāgarī	Records the installation of Pañchamukha Śivaliṅga.
27	Do. - Fragment of a stone pillar kept in the same shed. Findspot : Vidishā, Vidisha Tahsil and District.				Sanskrit, Nāgarī	Worn out. Seems to record some donation and ends with an imprecation. In characters of 13th - 14th century A.D.
28	Do. - Stone slab kept in the same shed. Findspot: Bījamaṇḍala, Vidisha Tahsil and District.				Do.	Records the perpetual obeisance of Rāmaratnasīṁha. In late characters.
	ORISSA JAJPUR DISTRICT BINJARPUR TAHSIL					
29	**Ratnagiri.** – A stone slab preserved in the Archaeological Museum. Findspot : Ratnagiri. Acc. No. 166.				Sanskrit, Nāgarī mixed with Kuṭila	Records the Buddhist formula (*yē dharmmā,* etc.). In characters of about the 9th century A.D.

30	Do. - Back side of an image of Buddha in *Bhūmisparśamudra*, preserved in the same Museum. Findspot : Do. Acc. No. 34.				Do.	Do. Do.
31	Do. - Back side of an image of Lōkēśvara, preserved in the same museum. Findspot: Do. Acc. No. 3.				Do.	Records the Buddhist formula (*yē dharmmā*, etc.) and a short Buddhist *dhāraṇī* (a magic litany). In characters of 9th - 10th century A.D.
32	Do. - Pedestal of another image of Lōkēśvara, preserved in the same museum. Findspot: Do. Acc. No. 81.				Sanskrit, Nāgarī	Records the Buddhist formula (*yē dharmmā*, etc.). In characters of about the 10th century A.D.
33	Do. - Square stone slab preserved in the same museum. Findspot: Do. Acc. No. 168.				Do.	Do. Do.
34	Do. - A circular stone slab preserved in the same museum. Findspot: Do. Acc. No. 171.				Do.	Do. Do.
35	Do. - Back side of an image of Jambhala, preserved in the same museum. Findspot: Do. Acc. No. 35.				Do.	Records the Buddhist formula (*yē dharmmā*, etc.) and Jaṁbhāla *mantra*. Do.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
36	Do. - Back side of the image of Dharmaśaṅkha-samādhi Mañjuśrī, fixed to the west wall in a cell in the Monastery No. 2.				Do.	Do. (*yē dharmmā*, etc.). Do.
37	Do. - A fragmentary stone lying near the Jagannātha temple.				Do.	Do. Do.
38	Do. - Back side of upper part of the image of Avalōkitēśvara, fixed in a platform very near the same temple.				Do.	Do. In characters of about the 11th century A.D.
	RAJASTHAN KOTA DISTRICT LADPURA TAHSIL					
39	**Kōṭā.** – A stone slab fixed in a room on the first floor of Baḍā Rāmadvāra temple.			[Vikrama] 1834, Phālguṇa ba. 8	Local dialect, Nāgarī	Records that three sisters namely Gulab Bāī, Dāpu Bāī and Chandanā Bāī, natives of Bundī became disciples of Śrī Rāma Balabajī mahārāja and Śrī Haradēvajī mahārāja and donated one thousand *bīghās* of land to the (above mentioned) *guru mahārāja* (teachers) and they also donated one elephant, palanquin, of silver and gold, two

						elephant mahouts, two camels, two horses, twenty cows etc., which were received by them as gift from their father and grandfather at the time of their marriage. Further, it appears that they made gift of land to these gurus after purchase.
	TAMIL NADU DINDIGUL DISTRICT DINDIGUL TALUK					
40	**Reḍḍiyārchatram.** – On the west wall *adhishṭāna*, *Āḷwar-maṇḍapa*, Kadirnarasiṅga perumāḷ temple.				Tamil	Fragmentary. Seems to record a sale of two *mā* of land to the god. In characters of the 14th century A.D.
41	Do. - Do. West wall.				Do.	Do. Seems to register a sale of land by Nārāyaṇaṉ Nārāyaṇaṉ and his brother, probably to the god Padinenbhūmi Mahibālīśvaram-uḍaiyār. Do.
42	Do. - Do. North wall.	Pāṇḍya	Tri Kulasēkhara-dēva		Do.	Do. Contains only a portion of the *praśasti* of the king. Do.
43	Do. - Do. Do.				Do.	Do. Seems to be connected with the previous item. It appears that Vāśudēvaṉ Nārāyaṇaṉ and another person sold one *mā* of land. Do.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
44	**Śivalsaragu.** – On the west wall, Sundara Perumāḷ temple.	Pāṇḍya	*Jaṭā°* Tribhuvana chakravartti-kal Vikrama Pāṇḍya	Regnal Year 2	Do.	Records that the temple officials of Aruḷalai Īśvaran-uḍaiyār temple of Yādavanārāyaṇa-chaturvēdimaṅgalam, a *brahmadēyam* in Āṟṟūr-nāḍu gave an undertaking to the merchant to conduct offerings and worship to the goddess, consecrated by a merchant Āḻikkōvindakaṉ, out of the yield of the 1 *mā* and *kāṇi* of land released from mortgage by the same merchant by remitting 22 *paḻaṅkāśu*. Do.
45	Do. - Do. On the north wall.				Do.	Damaged. Records that Sēdirāyaṉ had remitted taxes such as *kaḍamai antarāyam*, *achchu*, and other taxes collected from the land of 3 *mā* in extent towards meeting the expenses of offerings and worship to the goddess and declared the land as tax-free (*tirukkāmakkōṭṭapuṟa-iṟaiyili*). Tamiḻ pallavaraiyaṉ and others figure as signatories. In characters of the 13th century A.D.

46	Do. - Do. Do.			Regnal Year 11 + 1	Do.	Incomplete. Records that on the supplication made by Maḻavarāyaṉ the king, when he was pleased to be at Madurai, waived taxes such as *antrāyam viṉiyōgam* and other taxes on three *mā* of land owned by the temple for conducting offerings and worship from the 12th regnal year onwards and declared land as *tirukkāmakkōṭṭa-iṟaiyili.* Do.
47	Do. - Do. Do.				Do.	Fragmentary. Contains tax terms *ugavai achchu, veṭṭi* and other taxes. Other details are lost. Do.
48	Do. - Do. Do.				Do.	Seems to record a sale of land 1 *mā* and 3 *kāṇi* at Tiripuram for providing food offerings and anointment to the god. Reference is made to *paḻaṅkāśu.*
49	**Thāḍikkombu.** - On the wall of the *gōpuram* (first), Soundarājaperumāḷ temple.				Do.	Records the name of the tower (*gōpuram*) as *Tambi tirunallaṉ tiru gōpuram.* In characters of 15th-16th century A.D.
50	Do. - Do. East wall.	Pāṇḍya	*Jaṭā°* Kulaśēkhara Pāṇḍya I		Do.	Fragmentary. Contains only the *praśasti* of the king *pūviṉ-kiḻatti.* In characters of the 13th century A.D.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
51	Do. - Do. South wall.	Later Pāṇḍya	[Sundara Pāṇḍya]		Sanskrit and Tamil, Grantha and Tamil	Records that when the king and his queens were holding durbar at *Sundara Pāṇḍya maṇḍapa*, he issued a warning to those who tried to meddle with the royal household. In characters of the 16th century A.D.
52	Do. - Do. Do.				Tamil	Fragmentary. Seems to refer to land transaction made by the assembly to the temple. In characters of the 14th century A.D.
53	Do. - On a stone slab standing on the road side.	Vijayanagara	Kṛishṇadēva-rāya	Śaka 1441, Chitrabhāṇu śu. Paurnami, Friday	Do.	Records that an official (*rāyasam*) Koṇḍamarasar gave an undertaking to the great man (*asēsha vidwāt mahājanaṅgaḷ*). According to which he renovated the dam constructed on the reiver Kuḍavaṇāṟu and excavated a channel called Kavērivalavaṉ at Tāḍikkoṁbu in Adamba-nāḍu (a sub-division) of Diṇḍukal-sīmai, his fiefdom for the merit of the emperor. It is also slated that subsequently he made a further grant of land (four shares) to

						Vishṇu temple 20 shares with all its appurtenances to medicine men and also 24 house sites again for the merit of his emperor. He made this gift on the (bank of the river) Pampa on the occasion of lunar eclipse in the presence of the god Virupāksha.
	PALANI TALUK					
54	**Koṭṭatturai.** – On a hero stone set up in the village.	Do.	Achyutarāya	Śaka 1463, Plava, Kārttigai 22	Do.	Records the gift of land as blood money (*iratta-kkoḍugai*) to Daḷavāy Viruppaiyya-nāyakkar Paṟuvatta nāyakkar of Rāsarāsapuram as compensation, for his uncle Mallaiyya Dēvaṉār who had conquered Nīlagiri hill and subdued the wicked and died at the battlefield. It appears that the land was situated at Kōlappaḷḷi in Poṅgalūṟkkā-nāḍu. It is also stated that this incident took place when the official (*ūḷiyam*) Kuladīpaṉ Dēmarasayyaṉ was ruling over Rāsarāsapuram at Narayaṉūr-nāḍu in Koṅgu-maṇḍalam.
	ERODE DISTRICT BHAVANI TALUK					
55	**Tāmaraikkarai.** - On a loose stone kept in the Vīrabhadra temple.				Do.	Beginning damaged. Records that this is the stone of Karimidach Chāttaṉ, son of (name lost). In characters of 5th-6th century A.D.

B. - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KANGEYAM TALUK					
56	**Mosakkuttivalasu.** – On a stone slab lying near Alagunāchchi Amman temple.	Hoysaḷa	Vīravallāḷa-dēva	Prabhava, Tai	Do.	Damaged at the end. Mentions Alagiya Perumāḷ and Uttamachōḷa-chaturvēdi maṅgalam. In characters of 12th-13th century A.D.
57	Do. - On a loose stone slab lying in front of the above temple.	Do.	Do.	Dhātu, Arpasi	Do.	Do. Seems to refer to the construction of a temple and the installation of a deity at the village Vayiranpalli *alias* Uttamachōḷa-chaturvēdimaṅgalam in Vīrasōḷa-vaḷanāḍu. Do.
58	Do. - On the west *kumuda.* Do.				Do.	Fragmentary. Records the gift of one *achchu* for burning a twilight-lamp. Also mentions Uttamachōḷa-chaturvēdi-maṅgalam. Do.
59	Do. - Do. Do.	Rulers of Koṅgu	Kulōttuṅga	Regnal Year 7	Do.	Do. Refers to the god Uttamachōḷīśvaram-uḍaiyār. In characters of the 12th century A.D.
60	Do. - On the south *kumuda.* Do.			Regnal Year 11	Do.	Do. Refers to some worship and offerings to Uttamachōḷēśvaram-uḍaiyār

						probably on the occasion of *Śivarātri*. Reference is made to Vīrachōḻa-vaḷanāḍu. Do.
61	Do. - On a loose stone slab set up in front of a ruined temple.				Do.	Do. Damaged. Records that this is the charity of Soṭṭai Satta Gōpālaṉ. Other details are lost. Do.
	KANCHIPURAM DISTRICT SAIDAPET TALUK					
62	**Koraṭṭūr.** - On a pillar in the *manḍpa* of the Māriammaṉ temple.	Chōḻa	Rājarāja I	Regnal Year 12	Do.	Records the sale of land by the *sabhā* of Kuṟaṭṭūr *alias* Śrī-Parāntaka-chaturvēdi maṅgalam in Ambattūr-nāḍu in Puḻar-kōṭṭam to the god of Sembiyaṉ Mahādēva-Īsvaram. It also records that the land was also freed from taxes. In characters of the 10th century A.D.
63	Do. - On a pillar in the Īśvara temple.	Do.	Do.	Regnal Year 16	Do.	Fragmentary. Begins with the *praśasti* of the king *tirumagaḷpōla*. Refers to the similar sale of land by the *sābhā* of Kuṟaṭṭūr to the temple of Sembiyaṉ mādēvi pottāḻvār for conducting festivals. Do.
64	Do. - Do.	Do.	Do.		Do.	Do. Contains a portion of the *praśasti* of the king. Seems to refer to some land transaction. Do.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
65	**Sēlaiyūr.** - On two pillars of Amman shrine.				Do.	Do. Records the construction of Mahākaḷi temple by Vaiyan Sōlai, son of Nāgamaiyyan and also allotment of land for the deity Piḍāri as *archchanābhōga* for providing food offerings. The land is also stated to have been freed from taxes. Do.
	NORTH ARCOT DISTRICT VELLORE TALUK					
66	**Kaḻanippākam.** - On the west wall of the Bhīmēsvara temple.	Chōḷa	Rājarāja-kēsari (Rājarāja I)	Regnal Year 15	Do.	Records that the *sabhā* of Kaḻani pākkam in Mīyāṟai-nāḍu in Paḍuvūr-kōṭṭam sold a land, which they obtained (before selling) as exchange, to the god Bhūmīsvaradēva after the receipt of price-money, for burning a perpetual lamp and for providing food offerings twice. In characters of the 12th century A.D.
	PERAMBALUR DISTRICT VEPPANDATTAI TALUK					
67	**Vālikaṇḍapuram.** – Vālīśvara temple,			Śaka 1311,	Do.	In verse. Records that Tiruvālināthan,

	south wall, *mahāmaṇḍapa.*			Prabhava Tai		son of Sembunātha built a *balipīṭha*, a garden and a well to the temple of Tiruvālināthar. The builder is eulogized as a great philanthropist.
68	Do. - Do. North wall, *ardhamaṇḍapa.*	Chōḷa	Parakēsari-varman	Regnal Year 3	Do.	Fragmentary. Seems to refer to the gift of 25 ½ *mā* of land by the *sabhā* of Piridisūra-maṅgalam in Vaṉ-nāḍu. In characters of the 10th century A.D.
69	Do. - Do. Do.	Do.	Parāntaka I	Regnal Year 31	Do.	Seems to refer to the gift of five *kaḻañju* of gold for providing food offerings and also for cleaning the temple premises. The *sabhaiyār* of Piridisūra-maṅgalam, a *brahmadēyam* in Vaṉ-nāḍu is found mentioned. Do.
70	Do. - Do. Do.	Vijayana-gara	Dēvamahā-rāya	Śaka 1436, Uttirāyaṇa, Mrigasirisha Friday	Do.	Begins with the order of Ādichaṇḍēśvara. It contains the epistle of Ādichaṇḍēśvara of the temple of Tiruvāliśvaram-uḍaiya-nāyaṉār in Vālikaṇḍapuram in Vaṉ-nāḍu (a sub-division of) Karikālakaṉṉi-vaḷanāḍu (situated) on the north bank of the river Kāvēri. It is stated that *nāṭṭavar, tāṉattār, nālvagai-vishiyattar* and others met at the *maṇḍapa* of the temple and agreed to institute a worship after the receipt of money. This arrangement took place in the presence of Ādichaṇḍēśvara.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
71	Do. - Do. South wall, central shrine	Chōḷa	Parakēsari-varman		Do.	Fragmentary. Seems to refer to the gift of 3 *kaḷañju* for burning half a lamp by a Saṅkarappāḍiyāṉ. In characters of the 11th century A.D.
72	Do. - Do. East wall, central shrine.	Do.	Rajarāja (I)		Do.	Do. Contains only the portion of the *praśasti, Kāndaḷūr-sālai kalam aṟutta.* Mentions the gift of gold. In characters of the 10th century A.D.
73	Do. - Do. Do.	Do.	Rājakēsari-varman		Do.	Do. Seems to refer to the gift of a *kaḷañju* of gold with one [*āḷākku*] of ghee. Other details are lost. Do.
74	Do. - Do. North and east wall.	Do.	Rājēndra-chōḷa I		Do.	Do. Seems to refer to the gift of 14 *kaḷañju* of gold (weighed by) *nagarakkal* and also one Īḻa-lamp. In characters of the 11th century A.D.
75	Do. - Do. Do.	Do.	Rājēndra II		Do.	Do. Seems to refer to a gift for providing food offerings. Do.
76	Do. - Do. South wall.	Do.	Parāntaka I		Do.	Do. Seems to refer to the gift of gold for burning a lamp. In characters of the

						10th century A.D.
77	Do. - Do. Do.	Do.	Parakēsari-varman		Do.	Do. Seems to refer to the gift of gold for burning a half a lamp to the god of Vālikaṇḍapuram. Do.
78	Do. - Do. West wall.	Do.	Rajēndra I		Do.	Do. Seems to refer to the construction of a temple by Chōḻapperaiyaṉ, who also made a gift of lamp and donated 5 *kaḻañju* of gold for burning the lamp. Do.
79	Do. - Do. Do.				Do.	Do. Seems to refer to the gift of five *kāśu* by a Saṅkarappāḍiyāṉ. A village Āṉaiyūr is also mentioned. Do.
80	Do. - Do. Do.	Chōḻa	Rājakēsari-varmaṉ	Regnal year 4 + 1	Do.	Do. Seems to record the gift of 90 sheep by Pugaḻiṟai Puñjuṟi for a lamp. Do.
81	Do. - Do. Do.	Hoysaḷa	Vīra-sōmēśvara		Do.	Begins with the order of the king to the *tāṉattār* of Tiruvālīśvaram-uḍaiya nāyaṉār temple at Vālikaṇḍapuram. It seems the tax free land was granted during the reign of the Chōḻa king Tribhuvaṉachakravattigaḷ Rājarāja (III), for providing food offerings to the god. In characters of the 13th century A.D.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
82	Do. - Do. Do.			Regnal year 11	Do.	Damaged. Seems to records the gift of half-a-lamp for the merit of a person (name not clear). Other details are lost. Do.
83	Do. - Do. Do.			Chitrabhāṉu, Chittirai 25	Do.	Fragmentary. Seems to record the gift of 500 *kuḻi* of land in two pieces to Dēvar Taṇḍa Nambi and Vālināyakappiriyar. In characters of the 16th century A.D.
84	Do. - Do. Do.				Do.	Seems to contain the eulogy of a person Aṇṇāmalai. In characters of the 16th century A.D.
85	Do. - Do. North wall.				Do.	Fragmentary. Refers to the predecessor (*periyadēvar*) and also refers to the *nagarattār* of Kēraḷāntakapuram. In characters of the 10th century A.D.
86	Do. - Do. Do.				Do.	Do. Refers to the merchants of Maṇigrāmam in Karikālakaṉṉa-vaḷanāḍu. Do.
87	Do. - Do. Do.	Chōḷa	Parakēsari-	Regnal	Do.	Do. Refers to the gift of 7 ½ *kaḻañju*

			varman	year 7		of gold to the god of Tiruvālīsvaram in Vālikaṇḍapuram. Do.
88	Do. - Do. Do.				Do.	Do. Seems to refer to the gift of land to Piḍāriyār after purchase by Milāḍuḍaiyār. Do.
89	Do. - Do. Do.				Do.	Do. Seems to refer to the land transaction and mentions a certain Tirumalairaṭṭippār. Other details are not clear. In characters of the 14th century A.D.
90	Do. - Do. Do.			Regnal year 11	Do.	Fragmentary. Seems to refer to the gift of sheep burning half-a-lamp. In characters of the 10th century A.D.
91	Do. - Do. Do.				Do.	Do. Seems to refer to the gift of seven *kaḻañju* of gold for burning a lamp by Saṅkarapāḍiyāṉ, (residing at) . . ṇḍapperunteruvu. In characters of the 11th century A.D.
92	Do. - Do. Do.	Chōḻa	Parāntaka I	Regnal year 13	Do.	Do. Seems to refer to the gift of seven *kaḻañju* of gold by a Saṅkarappāḍiyāṉ residing at Tañjāvūr for burning a lamp to the god of Tiruvālīśvaram. Other details are lost. Do.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
93	Do. - Do. Do.				Do.	Do. Seems to refer to some gift for providing food offerings to the god of Tiruvālīśvaram. Do.
94	Do. - On a pillar in the *maṇḍapa*. Do.				Do.	Records that this *maṇḍapa* was the gift (or caused to be constructed) by Periyāṉ Perumāḷ *alias* Vēṇāvuḍaiyār of Pirambalūr. In characters of the 15th century A.D.
95	Do. - On a stone fixed in the hall (called drama stage) inside the temple.	Pāṇḍya	*Tri°* Vīrapāṇḍya	Regnal year 12	Do.	Records that Tiruvaiyyāṟu-uḍaiyāṉ Villimakkurāyar *alias* Iruṅkōḷaṉ, who possessed cultivating rights on the land owned by the temple at Brahmadēśam *alias* Tiruvābharaṇamīṭṭāperumāḷnallūr, had constructed a dancing hall and an antechamber room (*paḷḷiarai*) for the god of Vālikaṇḍapuram, a *kīḻkūru* of Veṁbār-nāḍu. In characters of the 13th century A.D.
96	Do. - On the *kumudappaḍai* (west), Perumāḷ temple.	Vijayanagara	Veṅkaṭapati-rāyar Rāmadēva	Śaka 1511, Vibhava, Vrishaba śu.	Do.	Records that a certain Kṛishṇappanāyakkar is eulogized as an agent of Chēra, Chōḷa, Pāṇḍya rulers

				13 Monday, Anurādha Irregular		and founder of the Yādava kingdom. It is also stated that he had caused the construction of *ardhamaṇḍpa*, compound wall and first *prākāra* and also an assembly named as Vēṅkaṭēśvarapuram for the god Prasanna Vēṅkaṭēśvarasvāmi at Vālikaṇḍapuram in Veṇbar-nāḍu (a sub-division) of Karikālakaṉṉa-vaḷanāḍu on the northern bank of Kāvēri.
	PUDUKOTTAI DISTRICT KULATTUR TALUK					
97	**Kuḷattūr.** - On a stone lying near the tank.				Do.	Fragmentary. Seems to record provisions made for providing food offerings to the god by a certain Kiḻiyuḍaiyāṉ Cheṭṭi. A street called *Rājarājapperunteruvu* is mentioned, but the context is not clear. In characters of the 13th century A.D.
98	Do. - Do.				Do.	Do. Refers to the mercantile communities *maṇigrāmattar* and *tisaiāyirattaiññūṟṟuvar*. In characters of the 14th century A.D.
99	Do. - Do.				Do.	Do. Seems to refer to the taxes levied on various commodities such as turmeric, copper and betel-nuts. Probably, this record is a continuation of the earlier one. Do.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
100	Do. - Do.				Do.	Do. Contains the names of the signatories Marudūr-uḍaiyāṉ and others. Do.
101	Do. - Do.				Do.	Do. Contains the names of the (signatories) such as Valampuravuḍaiyān, Dēva Nambi *alias* Āḻinaṭṭu Lavaṇaṉ, Dēvaṉ Sūryaṉ and others. In characters of the 14th century A.D.
102	Do. - Do.				Do.	Do. Contains the names of the signatories, Mukkuḍaiyāṉ, Vēḷūr-uḍaiyan, Seṭṭan Tāḻi, who are described as the residents of Maṅgalam *alias* Rājēndrasōḻapperumteruvu. Do.
103	Do. - Do.	[Pāṇḍya]	*Mar°* Sundara Pāṇḍya (I)		Do.	Do. Seems to refer to the grant of land by *ūrār* of Kuḷattūr for providing food-offerings to the god of the Vishṇu temple. In characters of the 13th century A.D.
104	**Satyamaṅgalam.** - On the south wall, Chōḷēśvara temple.				Do.	Do. Mentions the temple accountant and an official. One Aruntavaṉ Viḻupparaiyaṉ

						figures as a signatory. Other details are lost. Do.
105	Do. - On a sluice stone.				Do.	Records the setting up of a stone slab for the sluice by Pālai Tirupperumān *alias* Muḍikoṇḍa Chōḻanāḍ-āḻvāṉ. In characters of the 12th century A.D.
	TIRUMEYYAM TALUK					
106	**Kūḍalūr.** - On the south wall of the Śiva temple.			Regnal year 8, Mēsha	Do.	Fragmentary. Refers to a person Koṇḍaṉ *alias* Vīrapāṇḍya. Also refers to taxes such as *sikai* and *kaḍamai*. In characters of the 13th century A.D.
107	Do. - Do. Do.				Do.	Do. Contains the names of several signatories, Kāḍan Dēvan Eḍuttakai aḻagiyān and others. Do.
108	Do. - Do. Do.				Do.	Do. Seems to refer to the shelter (*āśiriyam*). One Āvuḍaiyaṉaṉ is found mentioned. Do.
109	Do. - Do. Do.				Do.	Do. Seems to refer to the shelter for the *nāṭṭavar* of Rāmapāṇḍi-nāḍu. Do.
110	**Lambalakkuḍi.** - Viṉāyaka temple, on the east wall, *mukhamaṇḍapa*.				Do.	Purport not clear. Seems to refer to the charity by Paraiyīsaṉ and others. In characters of the 13th century A.D.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
111	Do. - Do. On the west wall.				Do.	Do. Seems to refer to the charity by Dharmaṉ and Āvuḍaiyār. Do.
112	Do. - Do. On the east and west wall, *mahāmaṇḍapa.*			Vikruti, Paṅguṇi [26th]	Do.	Records that there was a quarrel between *paḷḷar* and *paṟaiyar*, residents of Ilambalakkuḍi about their status. This was referred to in the stone inscription engraved on the wall of the Kāmākshi Ammaṉ temple at Kāñchīpuram. Accordingly the *paṟaiyar* could enjoy the privileges (meant) for the right-hand caste and the *paḷḷar* would enjoy the privileges of left-hand caste. In characters of the 14th century A.D.
113	Do - Do. South wall. Do.				Do.	Records that the stone was the gift of Māḷulakuḍaiyār. In characters of the 16th century A.D.
114	Do. - Do. North wall. Do.				Do.	Records the gift made by Tiruvattasōma-aḻagiyar Sokkaṉār of Kuḍalūr in Sōḻapuram. Do.
115	Do. - Do. Do.				Do.	Records the charity of Kalavaiyūr-

						uḍaiyāṉ. Do.
116	Do. - Do. *Ardhamaṇḍapa.*				Do.	Fragmentary. Seems to refer to Piḍāriyār temple and also tax terms *kaḍamai* and *kāṇikkai.* Other details are not clear. Do.
117	**Vellanūr.** - *Mahāmaṇḍpu,* south wall, Agatīśvara temple.	Chōḷa	Vīrarājēndra	Regnal year 3	Do.	In verse. Records the construction of *maṇi-maṇḍapa* for the god Sōmēsvara at Veḷḷainallūr by Sembiyar kōṉ Muḍikāppoṉ Śiṟuvāyil-nāḍaṉ Mālaṉ Muḍikaṇḍanāḍ-āḻvāṉ. In characters of 11th-12th century A.D.
	THANJAVUR DISTRICT KUMBHAKONAM TALUK					
118	**Kumbhakōṇam** - On the east wall, Lakshmīnārāyaṇar shrine, Sāraṅgapāṇi temple.			Śaka 1427, Krōdhana, Karkaṭaka, Friday	Do.	Records the deposit of 120 *paṇam* at the treasury of Jīyar temple in order to provide food offerings to the Vaishṇava saint Bhūtat Āḻvār daily with 2 *nāḻi* of green grams by a Vaishṇava devotee Āḻvār Jīyar Tiruvāḻi Āḻvār. It appears that the charity had been entrusted to the temple official by the saint Kaṇḍāḍai Nāyaṉ. It is also enjoined that this food was also to be distributed among the intinerant Vaishnavite pilgrims.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
119	Do. - On the East wall, Lakshmīnarayaṇa shirine, Sāraṅgapāṇi temple.			Kara, Āḍi 5	Do.	States that Pettappa nāyakkar, son of Kṛishṇa nāyakkar in order to conduct daily worship donated a silver pot and also a groove. In characters of 14th - 15th century A.D.
120	Do. - Central shrine, north wall.				Do.	Damaged. Seems to record some charity to the deity Sāraṅgapāṇidēva. In characters of the 13th century A.D.
121	Do. - Do. Do.			Kara, Āḍi 5	Do.	Damaged and fragmentary. Seems to refer to some grant to the deity Sāraṅgapāṇi. In characters of 15th - 16th century A.D.
122	Do. - On the enclosure wall. Amman shrine, same temple.				Do.	Records the donation of Dāṇappar Nallai Gurunāthan. In characters of 15th - 16th century A.D.
123	Do. - Do. Do.			Śaka 1499, Amāvāsya, Tiruvōṇam	Do.	Damaged and fragment. Refers to Sañchirishaṇa-gōtra and Āpastamba-sūtra. Do.
124	Do. - Do. Do.				Do.	Records the charity of a certain

						Śrīnivāsagōpālācharya and his wife Jayammaḷ. In late characters.
125	Do. - On a stone kept outside the above temple.			Śaka 1385, Subhānu, Mēsha Uttiram	Do.	Damaged. Seems to be a Vijayanagar record. Refers to the deity Perumāḷ.
126	Do. - Do. Do.				Do.	It recounts the charities of a philanthropist Pachchaiyappa Mudaliar of Kāñchīpuram. It was recorded so that it should be known to all and do not fade away from public memory. The interest 50 *varāhas*, accrued from the capital 1 lakh *varāhas*, is to be utilized for performing *Jeshṭābhishēka* to the god Sāraṅgapāṇisvāmi at Kumbhakōṇam and another 50 *varāhams* for the performance of couple worship (*tambadi pūjai*). It is also recorded that this charity is ordered to be carried out by the officials of supreme court and also on the order of the Hindu *sabhā* of Chennappaṭṭaṇam. In late characters.
127	Do. - Do. On another stone.				Do.	Refers to some charity made by Dāṇappa Nallai Gurunādan. Do.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPALLI DISTRICT TIRUCHIRAPALLI TALUK					
128	**Uyyakkoṇḍāṉ-tirumalai.** - On the second *prākāra* wall, (south) Ujjivanātha temple.	Chōḷa	Rājēndra I	Regnal year 7	Do.	Built in. Seems to record a gift of 7 ½ *kaḻañju* of pure gold by a *veḷḷāṭṭi* residing at Perumbuliyūr in Uṟaiyūr-kūṟṟam in Kēraḷāntaka-vaḷanāḍu in order to feed the brāhmaṇas well-versed in *Vēdas* and forty mendicants of *veḷḷāḷa* community. The commodities required for the preparation of food is also enumerated. In characters of the 11th century A.D.
129	Do. - Do. Do.	Do.	Do.	Regnal year 7, 65th day	Do.	Do. Records that a merchant Vichchādiraṉ Muḷḷi . . . . ., a resident of Irumuichōḻapperunteruvu, on the outskirt (*puṟambaḍi*) of Tañjāvūr donated ninety sheep to burn a perpetual lamp inside the sanctum sanctorum at the temple in Kaṟkuḍi in Uṟaiyūr-kūṟṟam, a sub-division of Kēraḷāntaka-vaḷanāḍu. Do.
130	Do. - Do. Do.	Do.			Do.	Do. Seems to record that Nāvukkaraiya

						Dēvaṉ had depositetd a *kāśu* for the maintenance of a person tending the garden of Tirukkaṟkuḍiviḻumiya-dēva temple. The yied of the paddy were to be utilized for maintening a person. Do.
131	Do. - Do. Do.	Do.	(Rājēndra I)		Do.	Built in. Records that Uḍaiyār Chōḻaṉ of Kēraḷāntakanallūr, a servant of the king Rājēndrachōḷa deposited one *kāśu* in the treasury (temple) to conduct sacred bath of the deity with 108 pots on the occasion of *Viśākam.* It is also stated that one *kalam* of paddy accrued by way of interest would be utilized to meet the expenditure of the said ceremony. Do.
132	Do. - Do. Do.	Do.	Kulōttuṅga	Regnal year 7	Do.	Records that Sāttambāḍi-uḍaiyāṉ Ambalavaṉ Dēvaṉ a merchant of Jananāthapuram in Tiraimūr-naḍu made a gift of land to the temple of Tirukaṟkuḍi Viḻumiya-dēvar in Uṟaiyūr-kūṟṟam, a sub-division of Kēraḷāntaka-vaḷanāḍu after purchase from the *sabhā* of Vikramakēsari-chaturvēdimaṅgalam in order to feed the devotees for ten days with 120 *kalam* of paddy at the Kulōttuṅgachōḻaṉ-maṭha (situated near the temple). Do.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
133	Do. - Do. Do.	[Pāṇḍya]			Do.	Incomplete. Seems to record an order issued to the temple servants and supervisiors regarding the performance of the service *Sundarapāṇḍyaṉ-sandhi.* In characters of the 13th century A.D.
134	Do. - On the south wall of the *maṇḍapa* in the Ammaṉ shrine of the same temple.				Do.	Built in. Seems to record a gift of 45 sheep entrusted with the temple servants for burning six twilight lamps by Vārkkiyaṉ Pūvattaṉ Tiruchchiṟṟambalam-uḍaiyāṉ. In characters of the 12th century A.D.
	TIRUNELVELI DISTRICT NANGUNERI TALUK					
135	**Tirukaṟuṅkuḍi.** – On the west, *kumuda* and *jagati* portion, central shrine, Tiruppāṟkaḍal Nambi temple.	Pāṇḍya	Vallabhadēva and *Emmaṇḍalamum koṇḍāṉ* Māṟvarman *Tri°* Kulaśēkhara	Regnal year 6 and Regnal year 17	Do.	Records the renewal of land grant made on earlier occasion during the reign of Vallabha Pāṇḍya to the temple of Tirupāṟkaḍal-āḻvār at Tirukkuṟaṅkuḍi as tax-free (*dēvadāna-iṟaiyili*) for conducting daily rituals and services. But after some time the land fell fallow. During the reign of Māṟavarmaṉ Kulasēkhara Pāṇḍya, on the representation made by

						the queens, the grant of 3 *vēli* of land was renewed to the same temple for the same purpose. In characters of the 13th century A.D.
136	Do. - On the south *prākāra*. Do.			Śaka 1293, Mīna 22 śu. 10 Monday	Do.	Records that this three layers (*patti*) measuring 3 *sāṇ* is the gift of Krishṇa-bhaṭṭaṉ, a native of Imāmpuliyūr in Chōḷa-maṇḍalam.
137	Do. - On the north corridor inside. Do.			Śaka 1290, Rishabha 29, śu. 13 Wednesday	Do.	Records that this three layers (*patti*) measuring 3 *sāṇ* is the gift of a native of Tirumaḻapāḍi in Chōḷa-maṇḍalam.
138	Do. - On the south wall, Nambi temple.				Do.	Records that Tiruviḷakku-aḻagiya Rājaṉ gifted three layers (*patti*). In characters of the 14th century A.D.
	SRIVAIKUNTAM TALUK					
139	**Iraṭṭai Tiruppati.** - On the *kumuda* (south) Dēvaperumāḷ temple.	Chōḷa	Rājarāja I		Do.	Fragmentary. Contains only the *prasasti* portion *tirumagaḷ pōla*. In characters of the 10th century A.D.
140	Do. - Do. Do.	Do.	Do.		Do.	Do. Seems to refer to a gift of a lamp. Do.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
141	Do. - On the east wall. Do.	Pāṇḍya	Māṟa° Sundara Pāṇḍya (I)		Do.	Do. Contains only the *praśasti* portion *Pūmaruviya tirumaḍandai.* In characters of the 13th century A.D.
142	Do. - On the south wall. Do.				Do.	Do. Seems to refer to the land at Uttamapāṇḍyanallūr and also mentions Śrī Vaishṇavas, but the context is not clear. Do.
143	Do. - Do. Do.				Do.	Do. Seems to refer to some land grant by Siṅga Deṇṇāyagaṉ, an army officer. Other details are lost. Do.
144	Do. - On the north wall. Do.				Do.	Do. Seems to refer to some gift of land to the temple as *dēvadāna-iṟaiyili.* Taxes such as *kāruyavārāchchi, pāṭṭam* and *pañchupīli* are mentioned. Do.
145	**Peruṅkuḷam.** - On a stone slab fixed on the floor of the *ardhamaṇḍapa* Māyakūttāpermāḷ temple.	Chōḷa	Kulōttuṅga I	Regnal year 43	Do.	Incomplete. Begins with the usual *praśasti, pugaḷ-mādu viḷaṅga.* Mentions a hamlet Uttamachōḷanallūr *alias* Peruṅkuḍi in Muḍikoṇḍichōḷa-vaḷanāḍu in Rājarājapāṇḍi-nāḍu. In characters of the 11th century A.D.

146	Do. - On the wall, *ardhamaṇḍapa*. Do.				Do.	Fragmentary. Refers to the sale of land to the temple. Other details are lost. In characters of the 12th century A.D.
	VIRUDUNAGAR DISTRICT ARUPPUKOTTAI TALUK					
147	**Toppalakkarai.** – On the *balipīṭha*, Perumāḷ temple.	Pāṇḍya	Kulaśēkhara	Regnal year 3	Do.	Records the setting up of *balipīṭha* by Iraṭṭai Mavāṉ *alias* Tamiḻadarayar. In characters of the 14th century A.D.
148	Do. - On the south wall, central shrine. Do.				Do.	Beginning lost. Refers to the prices of land of various extents and the declaration by the *ūravar* that all these lands would be freed from taxes. Reference is made a piece of land which was not bought by Rājēndrachōḻa Vāṇavadaraiyaṉ. Several persons figure as signatories. Do.
149	Do. - Do. Do.	Pāṇḍya	Kulaśēkhara, who captured every country (*Emmaṇḍa-lamum koṇḍaruḷiya*)	Regnal Year 20	Do.	Damaged. Begins with the *praśasti Emmaṇḍalamum koṇḍaruḷiya*. Records an agreement given by the *ūrār* (of Kuḷattūr) to the Śrī Sēṉāpati āḻvār temple at Kuḷattūr *alias* Aḷaṟṟu-nāḍu and also to the Jaina temple, Viṟpoṟi Vīrapperumpaḷḷi-nāyakkar regarding some land transaction. In characters of the 13th century A.D.

B. – INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1997-98 – *Concld.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
150	Do. - Do. Do.				Do.	Do. Seems to refer to the sale of land by Chōḻanāḍāḻvāṉ. Reference is made to dancing girls (*dēvaraḍiyār*) and artisans of the temple (*kōyilkammāḷar*) of the temple. Several persons figure as signatories. Other details are not clear. Do.
	RAJAPALAYAM TALUK					
151	**Chōḻapuram.** – On a pillar in the *maṇḍapa* Śiva temple.				Do.	Records that the pillar was the gift of Nāṅgūr uḍaiyāṉ Sōdi Suṟṟiyāṉ Sundarapperumāṉ. In characters of the 16th century A.D.
152	Do. - Another pillar. Do.				Do.	Records that the pillar was the gift of Araśūr-uḍaiyāṉ udaiyaṉ uḍaiyāṉ *alias* Uyyanēri kāṭṭiṉāṉ. Do.
153	Do. - Do. Do.				Do.	Damaged. Refers to Adiyaṉ Daṉapālaṉ Vaḍappiṟappaḻagiyāṉ of Koṉṉūr, probably as the donor of a pillar. Do.
154	Do. - On a stone lying in the Śiva				Do.	Records that this stone pillar was the

	temple. Do.					gift of Udaiyaṉ uḍaiyār *alias* Sundarapāṇḍyappallavaraiyaṉ. Do.
155	Do. - On a beam placed on the well. Do.				Do.	Refers to a certain Vaḻḻasiriyaṉ *alias* Rājēndradēvar. Do.
156	**Nakkanēri.** – On a rock, west of the village.	Pāṇḍya	Vīrapāṇḍya, who took the head of Chōḻa	Regnal year 15	Tamil, Vaṭṭeḻuttu	Records that Perumūrtti Teṉṉavaṉ Uttiramantri *alias* Suḻāmaṇikiḻavaṉ built a temple on the hill, in his name called Śrī Sūḻamaṇi Viṇṇagar, (situated to the) north of Dēviammach-chatur vēdimaṅgalam, a *dēvadāna-brahmadēyam* in Āṉmār-nāḍu and also made a gift of lamp to the god Nārāyaṇasvāmi with one *uḻakku* of ghee daily by the measure *Chōḻāṉtaka-nārāyam.* In characters of the 10th century A.D.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH HYDERABAD DISTRICT HYDERABAD TALUKA					
1	**Gōlkoṇḍa.** – Museum at Gōlkoṇḍa Tomb's Complex. Dish No. 1 (Photograph).				Arabic & Persian, Naskh	Contains religious text (*Basmala* and First Creed, Chapter CXII, verses 1 - 4). In characters of about the 17th century A.D.
2	Do. - Do. No. 2 (Do.).				Arabic, Naskh	Contains religious text (*Qur'ān* Chapter II verse 255 (twice) and Chapter CXII verses 1 - 4).
3	Do. - Gōlkoṇḍa Tomb's Complex. Great Mosque. Medallions on the facade. (Do.).				Arabic, Thulth in Tughra	Contains religious text (*Qur'ān* Chapter LXXII, verse 18, a tradition and names of Allah, Prophet Muḥammad, 'Alī, Fātima, Ḥasan & Husain.
4	Do. - Tomb of Jamshed Qulī Qutb Shāh. Above the entrance. (Do.).	Qutb Shāhī	Jamshed Quli Qutb Shāh	1) A.H.950 = 1543 A.D., April 6 - 1544 A.D., March, 24 2) A.H.957 =	Persian & English, Nasta'līq & Roman	Modern. Records the date of accession of Qutb Shāhī king, Jamshed Qulī Qutb Shāh on the first date. The second date is that of his death.

				1550 A.D., January 20 - 1551 A.D., January 8		
5	Do. - Tomb of Ibrāhīm Qutb <u>Sh</u>āh. Above the entrance. (Do.).	Do.	Ibrāhīm Qutb <u>Sh</u>āh	1) A.H.957 = 1550 A.D., January 20 - 1551 A.D., January 8 2) A.H. 988 = 1580 A.D., February 17 - 1581 A.D., February 4	Do.	Do. Mentions the dates of accession and the death of Qutb <u>Sh</u>āhī king, Ibrāhīm Qulī Qutb <u>Sh</u>āh.
6	Do. - Tomb of Sultān Qulī Qutb <u>Sh</u>āh. Above the entrance. (Do.).	Do.	Qulī Qutb <u>Sh</u>āh	1) A.H. 988 = 1580 A.D., February 17 - 1581 A.D., February 4 2) A.H. 1020 = 1611 A.D., March 6 - 1612 A.D., February 22	Do.	Do. Records the accession of the Qutb <u>Sh</u>āhī king, Muḥammad Qulī Qutb <u>Sh</u>āh on the first date and his death on the second.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
7	Do. Tomb of Sultān Muḥammad Amīn. Above the entrance. (Do.).			1) A.H. 1004, <u>Sh</u>a'bān 15 = 1596 A.D., April 4	Do.	Do. Records the death of Sultān Muḥammad Amīn, son of Sultān Ibrāhīm Qulī Qutb <u>Sh</u>āh, the 3rd ruler of Qutb <u>Sh</u>āhī dynasty.
8	**Hyderābād.** – Idāra-i-Adabiyāt-i-Urdū on Panjagutta Road. Slab to the left entrance door of the museum, at the first floor, (inside). Not *in situ.*			1) R.Y. 71 2) A.H. 965 (words) = 1557 A.D., October 24 - 1558 A.D., October 13	Persian, Nasta'līq	Fragmentary. Seems to be an official order pertaining to the distribution of the income of the gardens of the city of Muḥammadābād to the poor on the occasion of *maulūd* (*i.e.,* birth anniversary) of one Sayyid-zādah 'Abdullāh. Written by Bābājī (?).
9	Do. - Another slab. Do.			A.H. 1044 = 1634 A.D., June 17 - 1635 A.D., June 6	Arabic, Nas<u>kh</u>	Assigns the construction of the mosque to Lutfullāh al-Husainī of Tabriz (in Iran), on the given date. Cf. *Epigraphia Indo Moslemica* (*EIM*), 1935-36, pp. 22, Plate XIII.
10	Do. - Above the entrance of the museum. Do.				Do.	Reads: *Yā 'Alī Madad.* Also contains religious text (First Creed). In characters of about the 17th century A.D.
11	Do. - Above the another door of the				Arabic, <u>Th</u>ulth	Fragmentary. Contains part of Shiite

	museum. Do.					*durūd.* Do.
12	Do. - Over the entrance of the museum. Do.				Do.	Do. Contains the religious text (*Qur'ān*, Chapter IX part of verse 18). Do.
13	Do. - Seal in the Museum.	Āsaf Jāhis	(Mīr Akbar 'Alī Khān Āsaf Jāh III)	A.H. 1219 & 1804 A.D., April 12 - 1805 A.D., March 31	Persian, Nasta'līq	Reads : *Ashraf-ūd- Daula Ashraf Jang Mīr 'Alī Husain Khān Bahādur, Fidwī-i-Āsaf Jāh* (*i.e.*, the devoted servant of Āsaf Jāh).
14	Do. - On a bottle. (Photograph).				Do.	Reads: *Sāhib Zādah Nawwāb Mīr Muīn-ud-Dīn 'Alī Khān*. In characters of about the 19th century A.D.
15	Do. - On a Sword. (Do.).	Mughal	Akbar		Arabic verse and Persian prose & verse, Nasta'līq	Contains a verse in praise of Hadrat 'Alī the IV Caliph of Islām. Also contains the name of the Emperor.
16	Do. - On the hilt of another sword. (Do.).				Arabic, Naskh	Contains the attributes of Allāh: *Yā Allah, Yā Nāsir, Ya Fattāh, Yā Nasīr, Yā Mu'īn & Yā Zahīr*. In characters of about the 18th century A.D.
17	Do. - Do. (Do.).				Arabic verse, Naskh	Reads : *Nād-i-'Alī*. Do.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
18	Do. - On another sword. (Do.).				Persian verse, Naskh	Contains a verse in praise of Haḍrat 'Alī, the IV Caliph. Do.
19	Do. - On a *katār*. (Do.).				Arabic verse, Nasta'līq	Contains *Nād-i-'Alī*. Do.
20	Do. - Graveyard called Dāi'ra-i-Mīr Mu'min. Headstones of graves. No. 1			A.H. 1060 (& chronogram) = 1649 A.D., December 25 - 1650 A.D., December 14	Persian prose & verse, Nasta'līq	Contains the obituary notice of Mirza Abū Turāb Ridwī al-Mashhadī, with a *nom-de-plume* '*Fitrat*', who died on the given date. Also contains two chronogrammatic quadrains (*rubā'īs*), one composed by the son of deceased, Mirza Raḍī and another by one Muẓaffar Ḥusain. Noticed partly in *AREp.*, 1975-76, No. C 20.
21	Do. - Do. No. 2.			A.H. 1061 = 1650 A.D., December 15 -1651 A.D., December 3	Arabic, Thulth	Records the death of Khudā Wardī Sulṭān.
22	Do. - Do. No. 3.			A.H. 1089 (& chronogram)	Arabic prose & Persian verse,	Registers the death of Mirzā Yaḥyā, on the given date.

				Jumāda II = 1678 A.D., July 11 - August 8	Thulth	
23	Do. - Do. No. 4.			A.H. 1128, Ramadān 23, Monday night = 1716 A.D., August 30	Arabic & Persian, Naskh	Records the martyrdom of Muḥammad Ḥussain entitled Ṣaf Shikan Khān Bahādur, on the given date. Noticed partly in *AREp.*, 1967-68, No. C 55.
24	Do. - Do. No. 5 (Photograph).			A.H. 1214, Ramadān 28 = 1800 A.D., February 23	Persian, Nasta'līq	Mentions the death of a person named Karīm on the given date.
25	Do. - Do. No. 6. (Do.).			1) A.H 1199 = 1784 A.D., November 14 - 1785 A.D., November 3 2) A.H. 1216 = 1801 A.D., May 14 - 1802 A.D., May 3	Do.	Mentions the birth of Sayyid Radī, Mīr-i-Daurān, on the first date and his death on the second.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
26	Do. - Do. No. 7. (Do.).			1) A.H. 1166 = 1752 A.D. November 8 1753 A.D. October 28 2) A.H. 1223 = 1808 A.D. February 28 - 1809 A.D. February 15	Do.	Records the dates of birth and death of Sayyid Abu'l Qāsim, Mīr-i-'Ālam Bahādur.
27	Do. - Do. No. 8. (Do.).			A.H. 1288 = 1871 A.D. March 23 - 1872 A.D. March 10	Do.	Records the death of Nawwāb Bahbūd 'Alī Khān entitled Fathyāb Jang.
28	Do. - Ahāṭa-i-Sālār Jang. At the right side of the gate. (Do.).			A.H. 1300 (& chronogram) = 1882 A.D. November 12 1883 A.D. November 1	Persian prose & verse, Nasta'līq	Records the death of Nawwāb Sir Sālār Jang I. Composed by 'Uthmān.

29	Do. - Do. At the left side of the gate. (Do.).			A.H. 1306 (& chronogram) = 1888 A.D., September 7 - 1889 A.D., August 27	Do.	Records the death of Lā'iq 'Alī Khān & Sa'ādāt 'Alī Khān, both sons of Nawwāb Sir Sālār Jang. Composed by 'Uthmān.
30	Do. - Headstone of another grave.				Arabic, Thulth	Contains religious text (Shiite *durūd*) only. In characters of about the 17th century A.D.
31	Do. - Above the main entrance of the tomb of Mīr Mu'min. (Photograph).				Persian, Nasta'līq	States that this is the *dāira* of Mīr Mu'min. In characters of about the 19th century A.D.
32	Do. - Do. (Do.).				Arabic, Tughra	Contains the names of Allāh, Muhammad, 'Alī, Fāṭima, Ḥasan & Ḥusain.
33	Do. - On a grave near the Ahāṭa-i-Sālār Jang.			A.H. 1055 'Īd day (*i.e.*, Shawwāl 1) = 1645 A.D., November 10	Persian, Nasta'līq	Records the demise of Siddi Raihān, who had performed a pilgrimage of the holy cities (*ie.*, Mecca & Medina).

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
34	Do. - On a grave in the Aḥāṭa-i-Kamāl Yār Jang.			A.H. 1256 = 1840 A.D., March 5 - 1841 A.D., February 22	Do.	Registers the death of Nawwāb Mīr Abbās 'Alī Khān entitled Niẓām Yār Jang on the given date.
35	Do. - On another grave in Aḥāṭa-i-Kamāl Yār Jang.			A.H. 1278 = 1861 A.D., July 9 - 1862 A.D., June 28	Do.	Mentions the death of Nawwāb Mīr Ghulām Ḥusain Khān entitled Ṣafdar Jang on the given date.
36	Do. - On the grave of Zainab Maḥāl in Aḥāṭa-i-Kamāl Yār Jang.				Do.	Contains the name of Zainab Begam, wife of Nawwāb Khān-i-Khānān I. In characters of about the 19th century A.D.
37	Do. - Dargāh Sayyid Nūru'l-Hudā. Headstone of the grave.				Do.	States that this is the dargāh of Ḥaḍrat Sayyid Nūru'l-Hudā. Do.
38	Do. - On the top of a grave. Inlaid. (Photograph).				Arabic, Thulth	Contains religious text (*Qur'ān* Chapter II, verse 255) only. In characters of about the 17th century A.D.
39	Do. - Dargāh of Mīr Shāh 'Ālī in			A.H. 1058 (?)	Arabic &	Contains Shiite *durūd* and date.

	Puranī Ḥavelī area. Headstone of the grave.			Ramaḍān 22 = 1648 A.D., September 30	Persian, Naskh	obviously of the demise of Mīr Shāh 'Alī's wife.
40	Do. - Headstone of the grave of the Mīr Shāh 'Alī's wife. (Reverse).			A.H. 1091 = 1680 A.D., January 23 - 1681 A.D., January 10	Do.	Contains Shiite *durūd* and date, obviously of the demise of Mīr Shāh 'Alī's wife.
41	Do. - Do. (Obverse).			A.H. 1094 = 1682 A.D., December 21-1683 A.D., December 9	Do.	Contains religious text (*Qur'ān* Chapter XCVII) and date, obviously of the demise of Mīr Shāh 'Alī's wife (the date differs with the one recorded on the reverse side).
42	Do. - On the grave of Mīr Shāh 'Alī.				Persian, Naskh	States that this is the *dargāh* of Ḥaḍrat Mīr Shāh 'Alī. In characters of about the 19th century A.D.
43	Do. - To the right side of the main entrance.				Arabic, Naskh	Contains attributes of Allāh. In characters of about the 17th century A.D.
44	Do. - Grave in an enclosure near New Dabir Jang Pul. Headstone. (Photograph).				Do.	Incomplete. Contains Shiite *durūd*. Do.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
45	Do. - Bādshāhī 'Āshur Khāna. On the northern wall. (Do.).	Qutb Shāhī	Muḥammad Qulī Qutb Shāh		Do.	Contains religious text (*Qur'ān* Chapter II verse 255) and name of the Sulṭān, Abu'l-Muẓaffar Muḥammad Qulī Quṭb Shāh.
46	Do. - On the western wall. (Do.).	Do.	'Abdullāh Qutb Shāh		Arabic, Thulth	Contains name of the Sulṭān Abu'l-Muẓaffar 'Abdullāh Quṭb Shāh.
47	Do. - On the western wall. In three parts. (Do.).	Asaf Jāhis	Nizam 'Alī Khān, Āsaf Jāh II	A.H. 1178 (& chronogram) = 1764 A.D., July 1 - 1765 A.D., June 19	Persian verse, Nasta'līq	Assigns the renovation of the 'Āshūr Khāna to Nawwāb Niẓām 'Alī Khān in the given date.
48	Do. - On the western wall of the hall. (Do.).	Do.	Do.	A.H. 1178 = 1764 A.D., July 1 - 1765 A.D., June 19	Persian, Nasta'līq	Contains the name of Nawwāb Mīr Niẓām 'Alī Khān Niẓāmu'l-Mu'lk Āṣaf Jāh II and the date, obviously that of the renovation.
49	Do. - Do. (Do.).	Do.	Do.	Do.	Do.	Same as above.
50	Do. - On wooden panels of northern and southern walls. (Do.).	Do.	Do.	A.H. 12[0]5 = 1790 A.D., September 10	Persian verse, Nasta'līq	Mentions the renovation carried out at the 'Āshūr Khāna during the reign of Nawwāb Niẓām 'Alī Khān, Āṣaf Jāh II.

				- 1791 A.D., August 30		Scribed by . . . . Qalam.
51	Do. - On the southern wall. (Do.).				Arabic, Thulth	Contains Shiite *durūd*. In characters of about the 17th century A.D.
52	Do. - Do. (Do.).				Do.	Same as above.
53	Do. - 'Āshurkhāna near the house of Sayyid Ibrāhīm Husaini, in Husaini Ālam locality. Above the entrance of room at right side. (Do.).			A.H. 1154 (& chronogram) = 1741 A.D., March 8 - 1742 A.D., February 24	Persian verse, Nasta'līq	Registers the construction of *dargāh-i-faiḍ-i-wālā* (*i.e.,* an Imām Bāra) on the given date by the grace of Ḥasnain, (the two grandsons of the Prophet).
54	Do. - Above the entrance of room at left side. (Do.).				Arabic & Persian verse, Naskh & Nasta'līq	Contains a verse eulogizing the lofty *dargāh* (*i.e.,* Imām Bāra). In characters of about the 18th century A.D.
55	Do. - Qadam-i-Rasūl complex. On the outer-face of the entrance. (Do.).				Arabic, Tughra	Contains the name of Allāh, Maḥammad & 'Alī. In characters of about the 17th century A.D.
56	Do. - Below the above inscription. (Do.).				Arabic, Naskh	Religious text (Shiite *durūd*, part only). Do.
57	Do. - Slab in the wall. (Do.).				Do.	Religious text (Shiite *Durūd*). Do.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
58	Do. - On the right side of the main entrance. (Do.).				Do.	Do. Do.
59	Do. - Panjah <u>Sh</u>āh complex near Itebar Chowk. On a stone beam. (Do.).				Persian verse, Nas<u>kh</u>	States that whosoever comes to this *raūḍa* (tomb) out of sincerity, his vows will be answered. In characters of about the 18th century A.D.
60	**Secundrābād.** – Graveyard. Graves on a platform. No. 1.			A.H. 1305, Ramaḍān 19 = 1888 A.D., May 30	Urdū, Nasta'līq	Records the demise of Sayyid Hādī, the *nāi'b* (*i.e.*, deputy) *qāḍi* of Sikanderābād (i.e., Secundarābād).
61	Do. - Graveyard near Husain Sāgar Bund. Headside of a grave.			A.H. 1323 <u>Dh</u>i'l-Hajja 29 = 1906 A.D., February 24	Do.	Mentions the death of a lady Amīna Bī on the given date.
62	Do. - Headstone of another grave.			1) A.H. 1879 A.D. February 19 2) 1894 A.D., May 11	Urdū & Gujarātī, Nasta'līq & Gujarātī	Bilingual. Mentions the birth of a lady named Sonū Bā'ī (wife of) Ibrāhīm on the first date and her death on the second.

63	Do. - Graves in an enclosure. Headstone. No. 1.			A.H. 1313 (& chronogram) = 1895 A.D., June 24 - 1896 A.D., June 11	Urdū, prose & verse Nasta'liq	Records the death of Sayyid Muḥammad, who was civil-*munshī* of Sikanderābād (*i.e.*, Secunderābād).
64	Do. - Do. No. 2.			A.H. 1316 (& chronogram) Jumāda I 25, Monday = 1898 A.D., October 11	Do.	Records the demise of Ḥajī Muḥammad Ghālib, a saintly person.
65	Do. - Do. No. 3.				Urdū, Nasta'līq	Mentions the death of Ṣalāhu'd-Dīn son of 'Abdullāh Bhāi (son of) 'Alāu'd-Dīn at the age of 6 months.
66	Do. - Do. No. 4. (Photograph).			A.H. 1318, Ṣafar 9, Friday = 1900 A.D., June 8	Arabic, Naskh	Records the death of a lady named Fāpān Bāī daughter of Maulā Dīnā.
67	Do. - Do. No. 5.				Do.	Fragmentary. Contains obituary notice of a person whose name is not legible. The deceased is the son of late Ḥājī Yūsuf.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 - *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
68	Do. - Do. No. 6. (Photograph).			A.H. 1320 (& chronogram) Jumāda II, night of Tuesday = 1902 A.D., September 9 - 30	Arabic & Persian, Naskh & Nasta'līq	Registers the death of Muḥammad Maulāna Seth on the given date.
	NALGONDA DISTRICT RAMANNAPET TALUKA					
69	**Malkāpūr.** - Sarai Mirān Masjid. Above the old gate. No. 1. (Do.).			A.H. 1280 (words) Dhil-Qa'da 16, Saturday = 1864 A.D., April 23	Persian verse, Nasta'līq	States that one Rafī'ud-Dīn alongwith his family stayed here on the given date on his way to Ḥaiderābad.
70	Do. - Do. No. 2. (Do.).			A.H. 1282, Rabī' II = 1865 A.D., August 24 - September 21	Persian, Nasta'līq	Mentions the stay of a party at this place in the given date while their journey to Ḥaiderābad.

71	Do. - Do. No. 4.			A.H. 1287 (words) Rabī' II 4 Monday = 1870 A.D., July 4	Persian verse & prose, Nasta'līq	Registers the stay of Muḥammad Ḥusain Khān, *mutarajjim* (translator) at the court of Nalgōndā District, at this place in the given date. Written by Ḥusain himself.
	DELHI DELHI DISTRICT DELHI TAHSIL					
72	**Delhi.** – Sunehri Masjid near Red fort. Over the central arch. (Photograph).	Mughal	Ahmad Shāh	A.H. 1164 (chronogram) = 1750 A.D., November 19 - 1751 A.D., November 8	Persian verse, Nasta'līq	Records the construction of the mosque, during the reign of the king to Nawwāb Qudsiyā Begam which was completed under the supervision of Nawwāb Jāwed Khān Bahādur on the given date.
73	Do. - Red Fort. Balcony in front of Muthamman Burj. On the arches. (Do.)	Do.	Akbar II	A.H. 1223 (& chronogram) = 1808 A.D., February 28- 1809 A.D., February 15	Do.	Records the repairs carried out at the Muthamman Burj, by the orders of the king, on the given date. Composed by Sayyid, the court poet.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
74	Do. - Qabrastān Mehndiyān. Grave of Shāh 'Abdu'r-Rahīm. Headstone. (Do.)	Do.	Shāhjahān	1) A.H. 1054 = 1644 A.D., February 29 -1645 A.D., February 16 2) A.H. 1131, Safar 12 (Wednesday) = 1718 A.D., December 24	Persian, Nasta'līq	Modern. Records on the first date the death of Ḥadrat Maulānā Shāh 'Abdu'r Raḥīm Muḥaddith Dehlawī son of Ḥadrat Maulānā Shaikh Wajīhu'ddīn Muḥaddith Dehlawī at the age of 76 years. Written by Muhammad Zuber and fixed by 'Alī Muhammad, Sher-i-Mewāt, on a later date.
75	Do. Grave of Shāh Walīullāh. Headstone. (Do.)			1) A.H. 1114, Shawwāl 4 (Wednesday) = 1703 A.D., February 10 2) A.H. 1176, Muharram 26 Saturday 3) 1762 A.D., August 20	Do.	Do. Registers the dates of birth and also of the death of Maulānā Shāh Walī-ullāh Muḥaddith Dehlawī, son of Shāh 'Abdu'r-Rahīm, at the age of 62 years. Do.
76	Do. Grave of Shāh 'Abdul 'Azīz.			1) A.H. 1159	Do.	Do. Points to the resting place of Shāh

	Headstone. (Obverse side). (Do.).			= 1746 A.D., January 13 - 1747 A.D., January 1 2) A.H. 1239 Shawwāl 7, Sunday = 1824 A.D., June 5		'Abdul 'Azīz Muḥaddith Dehlawī, son of Shāh Walī-ullāh Muḥaddith. Also mentions the dates of his birth and death at the age of 80 years. Do.
77	Do. - Do. Headstone. (Reverse side). (Do.)			A.H. 1239 (chronogram) = 1823 A.D., September 7 -1824 A.D., August 25	Urdū prose & verse, Nasta'līq	Do. Records the demise of Shāh 'Abdul 'Azīz Muḥaddith Dehlawī and also narrates his attributes. Composed by Mu'min. Do.
	NEW DELHI DISTRICT NEW DELHI TAHSIL					
78	**New Delhi.** - Khairul Manāzil on Delhi-Mathura Road. Over the central arch of the facade. (Do.).	Mughal	Akbar	A.H. 969 (& chronogram) = 1561 A.D., September 11 -1562 A.D., August 30	Persian verse, Nasta'līq	Records the construction of the mosque designated as *Khairul Manazil* by Maham Begh under the supervision of Shihābuddīn Ahmad Khān during the reign of the Emperor. Composed by Niyāz Bakhsh.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
79	Do. - Tomb of Shaikh Nizāmud-Dīn Auliyā in Basti Ḥadrat Nizāmud-Dīn. On the second and fourth southern arches of the verandah. (Do.)	Do.	[Shāhjahān]	A.H. 1063 = 1652 A.D., November 22-1653 A.D., November 11	Persian, Nastaʻlīq	Records the construction of a verandah (*Aiwān*) around the blessed tomb by Khalīl-ullāh Khān, son of Mīr Mirān al-Ḥasani, Nimatullāhi, who was the governor of Shāhjahānābād (*i.e.*, Delhi).
80	Do. - Grave of Khwāja Sayyid Mū-i-tāb in the enclosure. (Do.)			1) A.H. 735 = 1334 A.D., September 1 -1335 A.D., August 20 2) A.H. 1349 = 1930 A.D., May 29 - 1931 A.D., May 18	Do.	Modern. Records the death of Ḥadrat Sayyid Mū-i-tāb son of Hadrat Maulānā Khwāja Sayyid Badru'd-Dīn Isḥāq Dehlawī on the first date. The second date is that of the fixation of the epitaph by Ḥasan Nizāmī.
81	Do. - Daud Sarai near Qutb Minar. Tomb of Jamālī Shāh. Incised in plaster round the four walls under the ceiling. (Do.).				Persian verse, Nastaʻlīq	Contains 16 verses of didactic nature. Composed by Shāh Jamālī himself. In characters of about the 16th century A. D.
82	Do. - Tomb of Shāh Jamālī. On a grave. (Do.).				Arabic, Naskh	Contain religious text (First Creed) only. Do.

83	Do. - Tomb of Balbanās son. Inside the ceiling No. 1. (Do.)				Do.	Do. In characters of about the 14th century A. D.
84	Do. - Do. No. 2. (Do.).				Arabic, <u>Th</u>ul<u>th</u> & Tu<u>gh</u>ra-i-Ma'kūs	Reads: *Fa Allāhu <u>Kh</u>airan Hāfiza.* (*Qurān* Chapter XII, verse 64, part). Do.
85	Do. - Tomb of Balbanās son. On the entrance of a ruined tomb nearby. (Do.)				Arabic, <u>Th</u>ul<u>th</u>	Contains religious text (Chapter II, verse 255). In characters of about the 16th century A.D.
86	Do. - Office of the C.A., A.S.I., Qutb Minar Complex. Sarcophagi kept in. No. 1. (Do.).				Arabic, Nas<u>kh</u>	Contains the attributes of Allah. In characters of about 13th-14th century A.D.
87	Do. - Do. No. 2. (Do).				Do.	Do.
88	Do. - Marble epitaph in 8 pieces. (Do.)				Persian verse, Nas<u>kh</u>	Fragmentary. Seems to be an epitaph. Mentions the name of the deceased, but the date is lost. In characters of about the 18th century A.D.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KARNATAKA BANGALORE DISTRICT BANGALORE TALUKA					
89	**Bangalore.** – Badā Makān on Mysore Road. Headstone of graves. No. 1.			A.H. 1318 Sha'bān 24, Monday = 1900 A.D., December 17	Persian verse, Nasta'līq	Mentions the death of one Sher 'Alī Khān, son of Ḥasan 'Alī Mirzā on the given date.
	MYSORE DISTRICT MYSORE TALUKA					
90	**Mysore.** – Badā Makān on Bangalore Road. Headstone of graves. No. 1.			A.H. 1323 (= 2 Chronograms) Jumāda I 4, Saturday = 1905 A.D., July 7	Urdū prose & verse, Naskh & Nasta'līq	Records the death of a lady Zulaikha Bībī wife of Aḥmad Seth Patel. Scribed by Sayyid Maḥmūd.
91	Do. - Zinatul Masajid. On the facade of the Mosque. (Photograph).			A. H. 1348 = 1929 A. D., June 9 - 1930 A. D.,	Persian, Nasta'līq	Records the construction of a mosque. Written by Din Muḥammad.

	SOUTH KANARA DISTRICT BELTHANGADY TALUKA			May 28		
92	**Dharmasthala.** – Manjushā Museum. Copper Plates. Impression (Received from the O/o Dy. S. E., South Zone, ASI, Chennai). No. 1.			1547 V. S. (irregular), Phalgun 5	Urdū prose, Nastaʿlīq	It appears to mentions the names of Thāpan Bikā of the village Dhām, in Bikāner. It further says that during the time of Karanjī, this copper plate was inscribed in Hindī. It specifies that a fixed amount of Rupees 5 should be paid on the occasion of each matrimonial ceremony to the temple by the people of 35 villages, comprising 20 villages of Jodhpur and 15 villages of Bikāner. Ends with an imprecation against the violaters, whether Hindu or Muslim.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 - *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
93	Do. - Do. No. 2.			1547 V. S. (irregular) Baisākh	Do.	Refers to the ruling King Aurangzeb with his capital at Delhi, further states that the priest (*pujāri*) of the temple Kānū Bhat Kāsni on the land of Lomad Karan Jī in the village Dhām, belonging to Jānān Jī, in the region of Bikāner state, would pay Rupees 2 and 125 Natar? of the agricultural produce to Rāj Pujāri Ranjīt. All the articles of the village, offered in the name of the temple, would belong to the priest (*i.e.*, Kānū Bhatt). Like-wise, all the offerings to the (said) temple, made by the people of 20 villages of Jodhpur and 15 villages of Bikāner, thus in all 35 villages, will remain in possession of the priest, without anybody's claim or share. Ends with an imprecation against the violaters, whether Hindu or Muslim.
94	Do. - Do. No. 3.			A. H... ..., Ramaḍān 5	Do.	Bād<u>sh</u>āh Akbar <u>Sh</u>āh Aurang <u>Sh</u>āh is the ruler of Hindustān, with his capital at Delhi. . . . . . village in the region of Bikāner belongs to Dodattar? Lonkaran

						which is in the jurisdiction of Dewārāja Mānjīka. There was built an idol of Chokhāzī and all the produce has been donated for it. A farm land, measuring ten acres, in the south of the village Talwā, has been granted. Fifteen villages belong to Bikāner region and twenty that of Jodhpur region, totaling 35 income of which will be utilised for the temple. Ends with an imprecation against violaters, whether Hindu or Muslim.
	MAHARASHTRA NAGPUR DISTRICT NAGPUR TAHSIL					
	Nāgpūr. – Loose slab in possession of Mr. Virendra Shāh in Qila, Mahal Locality. Originally from ʿĪdgāh.			A.H. 1280 (& 2 chrono-grams) = 1863 A.D., June 18 - 1864 A.D., June 5	Persian verse & Urdū verse, Nastaʿlīq	Records the construction of the ʿĪdgāh to Rāja Sulaimān Shāh (of Gond dynasty) on the given date. Composed by Shuhrat.
	Do. - Momīnpūra Qabrastān. Grave on a platform to the right side of the mosque. Slab fixed in north side of the platform.			A.H. 1299 (& chronogram) = 1881 A. D., November 23-1882 A.D., November 11	Urdū verse, Nastaʿlīq	Records the death of a young lady named Sāhib . . ., entitled Natthū Bī, at the age of 15 years.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 - *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
97	Do. - Do. Slab fixed on the platform.			1) A.H. 1309 (& chronogram) 2) 1892 A.D. (& chronogram)	Urdū prose & verse, Nastaʻlīq	Records the death of a lady named Bī Fātima.
98	Do. - Another platform. Head Stone No. 1. (Obverse).			A.H. 1309 (& 3 chronograms) = 1891 A.D. August 7 - 1892 A.D. July 25	Persian verse & Urdū verse, Nastaʻlīq	Registers the death of another lady Fātima daughter of Hājī Karīmullāh <u>Kh</u>ān in the given year.
99	Do. - Do. Reverse.				Arabic, Nas<u>kh</u>	Contains religious text (Qurān Chapter II verse 255 & Chapter CXII) only.
100	**Pārdī.** - Loose slab kept in the village Mosque.			1) A. H. 1327 (& 6 chronograms) = 1909 A.D. January 23 - 1910 A.D.	Persian prose & verse, Urdū, prose & verse, Nastaʻlīq	Modern. Mentions the demise of the second wife of <u>Sh</u>ai<u>kh</u> Mutī, Superintendent of Police, Nāgpūr, who was a *ra'is* (rich man) of <u>Kh</u>andwā, in Central Provinces on the first date. Composed by Hā<u>dh</u>iq Burhānpūrī and

				January 12 2) 1909 A.D. (& 6 chronograms) December 5 Sunday 3) 1966 A.D. (& chronogram)		Rāghib Burhānpūrī. Fixed on the third date.
	UTTAR PRADESH ALIGARH DISTRICT ALIGARH TAHSIL					
101	**'Alīgarh.** – 'Alīgarh Muslim University. Tomb of Sir Sayyid Ahmad Khān, inside the mosque enclosure. On the facade. (Photograph).			1) A.H. 1238, Dhi'l Hajja 5 = 1823 A.D., August 13 2) A.H. 1315 (& chronogram) Dhi'l-Qadda 4 = 1898 A.D., March 27 3) A.H. 1320 = 1902 A.D., April 10 - 1903 A.D., March 29	Persian, Nasta'līq	Points to the tomb of Sir Sayyid Ahmad Khān entitled Jawwād-u'l-Mulk 'Ārif Jang. Also records his birth at Delhi and death at Aligarh in the given dates. The third date is that of construction of his tomb.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
102	Do. - Do. On the right side of the entrance. (Do.)				Urdū, Nasta'līq	Contains the genealogical tree of Sir Sayyid Ahmad Khān drawn upto Ḥadrat 'Alī the IV Caliph of Islām.
103	Do. - Do. On the left side of the entrance of the tomb. (Do.)				Do.	Part of the above.
104	Do. - Do. In the wall facing grave of Sir Sayyid. (Do.)				Persian verse. Kūfī & Nasta'līq	Contains a verse of Sufistic nature.
105	Do. - Tomb of Sayyid Mahmūd. Above the window.			1) 1850 A.D., May 24 2) A.H. 1262, Rajab 11 3) 1903 A.D. May 5, Friday 4) A.H. 1321, Safar 7	Urdū & Persian, Nasta'līq	Records the dates of birth & death of Sayyid Mahmūd S/o Sir Sayyid Ahmad Khān, the founder of 'Alīgarh Muslim University.
106	Do. - Do. Above the entrance. (Photograph).			1) 1850 A.D., May 2) 1904 A.D., May	Arabic & Urdū, Naskh & Nasta'līq	Registers the death of Sayyid Mahmūd in the second date.

107	Do. - Do. Tomb near the minaret of the mosque. On the left side of the above. (Do.)			1905 A.D.	Arabic, Naskh	Contains religious text (Second Creed) and date.
108	Do. - Do. Do. On the right side of the above.			1) A.H. 1323 (& chronogram) = 1905 A.D., March 8 - 1906 A.D., February 24	Do.	Do.
109	Do. - Do. Tomb near the mosque. On the facade.			A.H. 1323 (& chronogram) = 1905 A.D., March 8 - 1906 A.D., February 24	Do.	Contains name of Zain-ul-'Ābedīn, son of Muḥammad Ḥusain, and date obviously of his death.
110	Do. - Do. Do. In the left window.			1) A.H. 1323 (& chronogram) = 1905 A.D., March 8 - 1906 A.D., February 24	Persian verse, Naskh	Registers the death of one Zain-uāl-'Ābedīn on the given date.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
111	Do. - Do. Do. In the right window.			A.H. 1323 (& chronogram), Ramaḍān = 1905 A.D.,	Persian verse, Naskh	Purport same as above.
112	Do. - Do. Tomb of Nawwāb Muḥsīn-u'l-Mulk. Above the main entrance.			1) 18[37] A.D. December 2) 1907 A.D. October	Urdū, Nasta'līq	Mentions the dates of birth and death of Nawwāb Muḥsīn-u'l-Mulk Bahādur.
113	Do. - Do. On the grave of slab pointing Nawwāb Mas'ūd Jang.			1) 1889 A.D., February 15, Friday 2) 1937 A.D., July 30	Arabic & Persian verse & prose, Naskh & Nasta'līq	Records the birth of Nawwāb Mas'ūd Jang Sir Rās Mas'ūd son of Justice Mahmūd at 'Alīgarh on the first date and his death at Bhopāl on the second. Also contains two verses of Iqbāl.
114	Do. - Do. Slab pointing the grave of Dr. Ziā'uddīn Ahmad inside the above tomb.			1) 1873 A.D., February 13 2) 1947 A.D., December 23	Arabic & Urdū verse & prose, Nasta'līq	Registers the birth of Lientenant Colonel Dr. Diyā-u'd-Dīn Ahmad, the Vice-Chanceller of the 'Alīgarh Muslim University, at 'Alīgarh on the first date. Also mentions his death at London (U.K.) on the second date.
	BUDAUN DISTRICT					

	BUDAUN TAHSIL					
115	**Budāun.** -- Khān kī Masjid in Mohalla Sohte. Head Stones of graves in the Courtyard. No. 1.			A.H. 1294 (& 2 chronograms) = 1877 A.D., January 16 - 1878 A.D., January 4	Arabic & Urdū verse, Naskh & Nastaʻlīq	Records the death of Muhib Ahmad, son of Sayyid Ghulām.
116	Do. - Do. No. 2.			A.H. 1307 (& chronogram) = 1889 A.D., August 28 - 1890 A.D., August 16	Persian verse, Nastaʻlīq	Mentions the death of Khalil-u'd-Dīn (son of) Ibrāhīm on the given date.
	KANPUR DISTRICT KANPUR TAHSIL					
117	**Jājmau.** -- Makhdūm Shāh ki Masjid. On the northern wall, inner side.			A.H. 1148 (chronogram) = 1735 A.D., May 13 - 1736 A.D., April 30	Persian verse, Naskh & Nastaʻlīq	Badly damaged. Refers to the construction of a mosque. Other details are lost.
118	Do. - Tomb of Makhdūm Shāh. Slab built into the wall inner side.				Arabic, Nastaʻlīq	Contains religious text (Qurān Chapter II, verse 20, part only). In characters of about the 19th Century A.D.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 - *Contd.,*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
119	**Kānpūr.** – Bakar Mandī graveyard. Headstones. No. 1.			1) A.H. 1314 (irregular), Rabī' II 25, Friday 2) 1897 A.D. September 24	Urdū, Nasta'līq	Records death of a lady named Jumman.
120	Do. - Do. No. 2.			A.H. 1316 (& chronogram) Jumāda I 19 Friday = 1898 A.D., October 5	Persian prose & verse, Nasta'līq	Mentions the death of the wife of Shaikh Karīm Ahmad, a businessman, on the given date. Composed by Ḥāmid.
121	Do. - Do. No. 3.			A.H. 1317 (& chronogram) Rabī' I 12, Friday = 1899 A.D., July 21	Do.	Records the death of 'Abdu'l Ḥakīm, a businessman and *amīn* (administrator) of Madrasa-i-Faiḍ-i-'Ām. Composed by Ḥāmid and fixed by Ḥāfiẓ 'Abdu'l Karīm, brother of the deceased.

122	Do. - Do. No. 4.			A.H. 1317 (& chronogram) Rabī' II 3, Wednesday = 1899 A.D., August 11	Urdū prose & verse, Nasta'līq	Registers the death of a lady who was mother of Muhammad Akbar Khān, *ra'īs* (rich man) of Shukohābād in Mainpūrī District.
123	Do. - Do. No. 5.			A.H. 1317 (& chronogram) Dhil Q'ada 14, Saturday = 1900 A.D., March 16	Persian prose & verse, Nasta'līq	Records the death of a well-known businessman named Nabī Bakhsh. Composed by Ḥāmid.
124	Do. - Do. No. 6.			A.H. 1321 (& chronogram) Shawwāl 25, Thursday = 1904 A.D., January 14	Persian verse & prose & Urdū verse, Nasta'līq	Mentions the death of Ḥāfiẕ Shaikh 'Abdus-Sattār, a businessman of Kānpūr, on the given date. Composed by Sharīf.
125	Do. - Do. No. 7.			1) A.H. 1323 (& chronogram) 2) 1905 A.D. (& chronogram)	Persian verse & Urdū verse, Nasta'līq	Records the death of one Shaikh Husn-ud-Dīn. Composed by Bārī.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
126	Do. - Mandī Qabrastān. Headstone of a grave.			A.H. 1275 (& chronogram) = 1858 A.D., August 11 - 1859 A.D., July 30	Persian verse, Nasta'līq	Mentions the death of a lady Kallo on the given date.
127	Do. Nawwāb Ganj graveyard. Headstones of graves. No. 1.			1) A.H. 1305 (& chronogram) Sha'bān 2, Sunday 2) 1888 A.D., April 15	Do.	Records the death of a lady named Tawīzan.
128	Do. - Do. No. 2.			1) A.H. 1329 (& chronogram) Shawwāl 9, Tuesday 2) 1911 A.D., October 3	Persian prose & verse, Nasta'līq	Registers the demise of the wife of Munshī Nawwāb Ḥasan Khān, Jail Inspector of Police at Pilibhīt.
	LUCKNOW DISTRICT					

	LUCKNOW TAHSIL					
129	**Lucknow.** – Karbalā Imdām Ḥusain, in Mohalla Daryāpūr. Headstones. No. 1.			A.H. 1244 & chronogram yields 1245 = 1828 A.D., July 14 - 1829 A.D., July 2	Persian verse, Nasta'līq	Mentions the death of a person Kamānī(?) on the given date.
130	Do. - Do. No. 2.			A.H. 1315 (& words) Shawwāl 12, Wednesday = 1898 A.D., March 6	Urdū verse & Persian prose, Nasta'līq	Records the death of a doctor Rajab Khān. The Headstone was fixed by Shaikh Amjad 'Alī, his eldest son-in-law.
	MEERUT DISTRICT MAWANA TAHSIL					
131	**Shahjahānpūr.** – Hazira. Graves on a raised platform Headstone.			1) A.H. 1317, Jumada I 11, Monday 2) 1899 A.D. (& Chronogram) September 18	Urdū prose & verse, Nasta'līq	Records the death of Hājī Muḥammad 'Abdu'l-Laṭīf Khān, son of Munshī Muḥammad Faiḍ Talab Khān of Shāhjahānpūr, at the age of 56 years. Composed by Abr.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MUZAFFARNAGAR DISTRICT KAIRANA TAHSIL					
132	**Hasanpūr Lohārī.** – Dogron wālī Masjid. Above the central *mihrab.* (Photograph).			A.H. 1261 (& chronogram) = 1845 A.D., January 10-December 29	Persian verse, Nasta'līq	Records the construction of a mosque to Nūr Muhammad, on the given date.
133	Do. - Jāmiḍ Masjid. On the facade. (Do.).			A.H. 1304 (& chronogram) = 1886 A.D., September 30-1887 A.D., September 18	Urdū verse & Persian verse, Nasta'līq (crude)	Records the repairs carried out at the mosque by Yaḍqūb 'Alī the pride of Lohārī. Composed by Bismil.
134	Do. - S̲h̲īvā Temple near C̲h̲hatri Kuwān. On the western wall. (Do.).			1905 A.D.	Urdū & Hindī, Nasta'līq & Nāgarī	Bilingual. Records the construction of a *S̲h̲ivālā* (*i.e.*, S̲h̲īvā Temple) to Lālā Benimal son of Lālā Bhānamal Waishya Agarwāl, on the given date.
135	**Jalālābād.** – Masjid Ḍāmin 'Alī S̲h̲āh. Tomb of Mazhar 'Alī S̲h̲āh in the compound. On the facade. (Do.)			A.H. 1244 & chronogram = 1828 A.D.,	Persian verse & prose, Nasta'līq	Records the death of S̲h̲āh Mazhar 'Alī. Further states that the tomb was constructed by Sayyid Muḥammad

				July 14 - 1829 A.D., July 2		Imām, son of Maulānā Sayyid Shāh Ḍāmin 'Alī, in the same year.
136	Do. Loose slab in possession of Hafiz-ur-Rahmān Khān (originally from the Bridge on Krishnī River, now not in existence). Inlaid (Do.)			A.H. 1264 (& chronogram) = 1847 A.D., December 9 - 1848 A.D., November 26	Persian verse, Nasta'līq	States that Husain 'Alī Khān constructed a *pul* (*i.e.*, bridge) on the river Krishnī on the given date.
137	Do. - Grave of Nawwāb Bāqī Khān on Thāna Bhavan Road, Headstone. (Do.)				Persian, Naskh	Points to the grave of Miyān Bāqī Muhammad Khān, father of Ihteshāmu'l-Mulk Nawwāb Sulṭān Dulah Ahmad 'Alī, Khān Bahādur. In characters of about the 19th century A. D.
	MUZAFFARNAGAR TAHSIL					
138	**Charthāwal.** – Jāmi' Masjid in Mohalla Shaikhzādgān. On the facade.			A.H. 1173 = 1759 A.D., August 25 - 1760 A.D., August 12	Do.	Records the construction of a mosque by 'Abdul' Ḥakīm, on the given date.

C. - ARABIC AND PERSIAN INSCRIPTIONS, 1997-98 – *Concld.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
139	Do. - Munshī wālī Masjid in Mohalla Manihārān. On the facade.			1) A.H. 1263 (& chronogram) = 1846 A.D., December 20-1847 A.D., December 8 2) A.H. 1264 (& chronogram) = 1847 A. D., December 9 - 1848 A.D., November 26	Arabic, Urdū & Persian, Naskh	Records the commencement of the construction of a mosque by Munshī Muḥammad Karīmu'llāh on the first date, which was completed on the second date.
140	Do. - Ram Mandir called Thākur Dwār. On the Gate. (Photograph).			1) 1910 A. D. 2) 1967 V. S.	Hindī, English & Urdū, Nāgarī, Roman & Nastaʿlīq	Mentions the construction of the old temple by Lālā Rāi Prem Rāj during the time of Mughal Emperor Jahāngir, which was repaired in the time of Honorable Pandit Jwāla Prashād, the Collector. The work was done with the help of Maulwī Mushaffaʿ Ahmad Siddiqī, the Deputy Collector and *raʾis* of Budāun.

D. – LIST OF PHOTOGRAPHS, 1997-98

Sl. No.	Locality	Description	Size of Negative
13111	Allahabad Municipal, Museum, Allahabad.	Inscription on a broken piece of stone lying in the Museum. Findspot: Sankangada, Garhwa. *A.R.Ep.*, No. B 514 of 1947-48.	2b
13112	Provincial Museum, Archaeological section, Lucknow.	On a broken stone. *A.R.Ep.*, No. B 491 of 1952-53.	Do.
13113	Do.	On a broken image. *Ibid.*, No. B 492 of 1952-53.	Do.
13114	Do.	Broken piece of a large slab. *Ibid.*, No. B 493 of 1952-53.	Do.
13115	Do.	Arch like slab. *Ibid.*, No. B 493 of 1952-53.	Do.
13116	Do.	*Ibid.*, No. B 494 of 1952-53.	Do.
13117	Do.	Do. Pub: *Ep. Ind. Vol.* XVIII, p. 160. *A.R.Ep.*, No. B 494 of 1952-53.	Do.
13118	Do.	Broken slab. *Ibid.*, No. B 497 of 1952-53.	Do.
13119	Do.	Stone slab. *Ibid.*, No. B 490 of 1952-53.	Do.
13120	Andūra, Tuljapur Taluk, Osmanabad District, Maharashtra.	Another slab in a temple. *A.R.Ep.*, No. B 367 of 1964-65.	Do.
13121	Do.	Another slab in a temple. *Ibid.*, No. B 366 of 1964-65.	Do.

D. - LIST OF PHOTOGRAPHS, 1997-98 - *Contd.*,

Sl. No.	Locality	Description	Size of Negative
13122	Ausa, Ausa Taluk, Osmanabad District, Maharashtra.	On a Samādhi near Kapiladhāra. *Ibid.*, No. B 365 of 1964-65.	2b
13123	Osmānābād, Osmanabad Taluk & District, Maharashtra.	In the fort. *Ibid.*, No. B 364 of 1964-65.	Do.
13124	Allahabad Municipal Museum.	On a pillar deposited in the right side verandah of the Museum. *A.R.Ep.*, No. B 450 of 1952-53.	Do.
13125	Kosambi Museum, Allahabad University, Allahabad, U.P.	On a Āyāgapaṭṭa. *Ibid.*, No. B 448 of 1952-53.	Do.
13126	Do.	Inscription on a pillar from Kausambi. Acc. No. 3024. *Ibid.*, No. B 449 of 1952-53.	Do.
13127	Do.	Stone slab inscription of Budhamitra, year 3 of the king Kanishka (Head and Body lost). *Ibid.*, No. B 447 of 1952-53.	Do.
13128	Do.	On a portion of a pedestal in two pieces with an inscription dated in the year 83 of king Bhadramagha (c. 161 A.D.). *Ibid.*, No. B 446 of 1952-53.	Do.
13129	Do.	Pedestal of a seated Buddha image. *Ibid.*, No. B 445 of 1952-53.	Do.
13130	Udaipur Museum, Udaipur Taluk & District, Rajasthan.	Pedestal of an image of Brahma from Kumbhalgarh. *Ibid.*, No. B 453 of 1963-64.	Do.

D. - LIST OF PHOTOGRAPHS, 1997-98 - *Contd.,*

Sl. No.	Locality	Description	Size of Negative
13131	Provincial Museum, Lucknow.	On a ornamental broken slab piece at the provincial museum. *Ibid.*, No. B 504 of 1952-53.	2b
13132	Do.	On a brick. *Ibid.*, No. B 501 of 1952-53.	Do.
13133	Varādā, Sirohi Taluk & District, Rajasthan.	Stone in the Dōliyā field, half a mile to the west of the village. *Ibid.*, No. B 452 of 1963-64.	Do.
13134	Do.	Stone on a platform in the field attached to Vāḍkī arahat. *Ibid.*, No. B 451 of 1963-64.	Do.
13135	Kati-Sāvargaon, Tuljapur Taluk, Osmanabad District, Maharashtra.	Slab in the Mallikārjuna temple. *Ibid.*, No. B 370 of 1964-65.	Do.
13136	Andūra, Tuljapur Taluk, Osmanabad District, Maharastra.	A third slab in a temple. *Ibid.*, No. B 368 of 1964-65.	Do.
13137	Allahabad University, Allahabad, Uttar Pradesh.	On a broken pillar. *Ibid.*, No. B 444 of 1952-53.	Do.
13138	Patna Museum, Patna, Bihar.	Pāṭnā museum plate of Pravarasēna II (IIIa) *Ibid.*, No. A 1 of 1964-65.	Do.
13139	Do.	(IIIb) -Do-	Do.
13140	Do.	Pub: Arch. Survey of Mayrurbhanj State, Appendix, pp. 154 ff. *Ibid.*, No. A 2 of 1964-65.	Do.
13141	Do.	-Do-	Do.

D. – LIST OF PHOTOGRAPHS, 1997-98 – *Contd.*,

Sl. No.	Locality	Description	Size of Negative
13142	Do.	(Seal) -Do-	2b
13143	Do.	Pub: JBORS Vol. IV, pp. 169 & plate, *Ibid.*, No. A 3 of 1964-65.	Do.
13144	Do.	(Seal) -Do-	Do.
13145	Do.	Find spot: Jāṭēsiṅgā-Duṅgri, former Sonpur state, Orissa. Dynasty: Sōmakula of Trikaliṅga year 3, Vaiśākha śu. 5 L & A: Sanskrit & Nāgari. Pub: JBORS Vol. II, pp. 22 ff. & plates, Seal. *A.R.Ep.*, No. A 4 of 1964-65.	Do.
13146	Do.	(i) -Do-	Do.
13147	Do.	Do.	Do.
13148	Do.	(iib) -Do-	Do.
13149	Do.	(iii) -Do-	Do.
13150	Do.	Pub: *JBORS*, Vol. VI, pp. 483 ff. *Ibid.*, No. A 6 of 1964-65.	Do.
13151	Do.	(iia) -Do-	Do.
13152	Do.	(iib) -Do-	Do.
13153	Do.	(iii) -Do-	Do.
13154	Do.	Copper-plate inscription of *Rāṇaka* Śatrubhañja, year 15. Pub: *JBORS* Vol. II, pp. 432 ff. (Seal), *A.R.Ep.*, No. A 5 of 1964-65.	Do.
13155	Do.	(i) -Do-	Do.
13156	Do.	(iia) -Do-	Do.

D. – LIST OF PHOTOGRAPHS, 1997-98 – *Contd.;*

Sl. No.	Locality	Description	Size of Negative
13157	Do.	(iib) -Do-	2b
13158	Do.	(iiia) -Do-	Do.
13159	Do.	(iiib) -Do-	Do.
13160	Do.	Copper-plate inscription of the king Kalyakalaśa *alias* Nēṭṭabhañja. Pub: *JBORS* Vol. VI, pp. 276 ff. *A.R.Ep.*, No. A 6 of 1964-65.	Do.
13161	Do.	(ib) -Do-	Do.
13162	Do.	(iia) -Do-	2b
13163	Do.	(iib) -Do-	Do.
13164	Do.	(iiia) -Do-	Do.
13165	Do.	(iiib) -Do-	Do.
13166	Do.	(ia) -Do-	Do.
13167	Do.	Copper-plate inscription of *Rāṇaka* Raṇabhañja, year [26]. Pub: JBORS, Vol. II, pp. 173 ff. *A.R.Ep.*, No. A 8 of 1964-65.	Do.
13168	Do.	(i) Do.	Do.
13169	Do.	(iia) Do.	Do.
13170	Do.	(iib) Do.	Do.
13171	Do.	(iiia) Do.	2b
13172	Do.	(iiib) Do.	Do.

D. - LIST OF PHOTOGRAPHS, 1997-98 - *Contd.*

Sl. No.	Locality	Description	Size of Negative
13173	Do.	Copper-plate inscription of Kanakabhañja. Pub. JBORS. Vol. II, pp. 367, *A.R.Ep.*, No. A 10 of 1964-65.	2b
13174	Do.	(i) Do.	Do.
13175	Do.	(iia) Do.	Do.
13176	Do.	(iib) Do.	Do.
13177	Do.	(iiia) Do.	Do.
13178	Do.	(iiib) Do.	Do.
13179	Do.	Copper-plate inscription of the king Raṇabhañja. (Plate i a) Pub: *JBORS.*, Vol. IV, pp. 175. *A.R.Ep.*, No. A 11 of 1964-65.	Do.
13180	Do.	(ib) Do.	Do.
13181	Do.	Copper-plate inscription of Gāhaḍavāla Vijayachandra, Vikrama 1223. Pub. : - *Ep. Ind.* Vol. XXXV, pp. 153 ff. *A.R.Ep.*, No. A 12 of 1964-65.	Do.
13181 a	Do.	Do.	Do.
13182	Do.	Do.	Do.
13183	Do.	*A.R.Ep.*, No. A 14 of 1964-65.	Do.
13184	Do.	*A.R.Ep.*, No. A 15 of 1964-65.	Do.
13185	Do.	*A.R.Ep.*, No. A 16 of 1964-65.	Do.
13186	Do.	*A.R.Ep.*, No. A 17 of 1964-65.	Do.

D. - LIST OF PHOTOGRAPHS, 1997-98 - *Contd.,*

Sl. No.	Locality	Description	Size of Negative
13187	Do.	*A.R.Ep.,* No. A 18 of 1964-65.	2b
13188	Do.	*A.R.Ep.,* No. A 19 of 1964-65.	Do.
13189	Do.	Copper-plate inscription of Saṁgrāmagupta, Regnal year 17. Pub. : *JBORS* Vol. V, pp. 588. *A.R.Ep.,* No. A 13 of 1964-65.	Do.
13190	Udaipur Museum, Udaipur Taluk & District, Rajasthan.	Pedestal of an image from Kumbhalgarh in the Museum (Exb. No. 66). *A.R.Ep.,* No. B 454 of 1963-64.	Do.
13191	Dodvad, Sampagaon Taluk,	Hero-stone. Near Basvanna.	Do.
13192	Guruvayūr, Ponnani Taluk, Kerala	In the east Gōpuram *A.R.Ep.,* No. B 96 of 1947-48	Do.
13193	Bailhongal, Sampagaon Taluk,	Stone lying in Mamalatdar's office.	Do.
13194	Śōḻopuram, Srivilliputtu Taluk, Ramanathapuram District. Madras.	Vikrama-Pāṇḍyēśvara temple, pillar in the Kalyāṇa maṇḍapa in the eastern side of I *prākāra. A.R.Ep.,* No. B 413 of 1962-63.	Do.
13195	Sināvar, Datia Taluk & District, Madhya Pradesh.	Stone built into the wall above the door inside the varandah in front of the sanctum sanctorum of the temple. No. 15 in the valley, Sonāgir hill. *A.R.Ep.,* No. B 413 of 1962-63.	Do.

D. - LIST OF PHOTOGRAPHS, 1997-98 - *Contd.*,

Sl. No.	Locality	Description	Size of Negative
13196	Do.	Sonāgir hill, temple No. 13 in the valley, stone built into the wall in the court-yard, left hand side in the sanctum sanctorum. *AREp.*, No. B 412 of 1962-63.	2b
13197	Do.	Sōnāgir temple No. 11 in the valley, *Chatari* No.1 containing *pādukā*. *AREp.*, No. B 411 of 1962-63.	Do.
13198	Udaipur Museum, Udaipur Taluk & District, Rajasthan.	Pedestal of an image from Kumbhalgarh. *AREp.*, No. B 458 of 1963-64.	Do.
13199	Do.	Do. *AREp.*, No. B 456 of 1963-64.	Do.
13200	Do.	Do. *AREp.*, No. B 455 of 1963-64.	Do.
13201	Sināval, Datia Taluk & District, Madhya Pradesh.	White marble slab fitted into the right hand side wall to the door of Dharmashāla of the village. *AREp.*, No. B 414 of 1962-63.	Do.
13202	Sirol, Datia Taluk & District, Madhya Pradesh.	Stone slab built into the wall inside the '*Satiyon ki Maḍhi*' *AREp.*, No. B 414 of 1962-63.	Do.
13203	Veṁbattūr Mutt, South car street, Tinnevelly, Tamilnadu.	Copper-plate inscription of Madurai Vīrappanāyaka, Śaka 1493. *AREp.*, No. A 34 of 1940-41.	Do.
13204	Do.	Do. (ib)	Do.
13205	Do.	Copper-plate inscription of king Dēvasikhāmani-Mahābali-Bāṇādhirāya, date Śaka 1449, Īśvara. *AREp.*, No. A 33 of 1940-41.	Do.

D. - LIST OF PHOTOGRAPHS, 1997-98 - *Contd.,*

Sl. No.	Locality	Description	Size of Negative
13206	Nāgārjunakoṇḍa, Guntur District, Andhra Pradesh.	Inscription of the time of Ehavala Chantamūla, Year 16. *Ep. Ind.* Vol. XXXIV, p. 20.	2b
13207	Kiḻapaḻuvūr, Udaiyarpalaiyam Taluk, Trichirappalli District, Tamilnadu.	On the south wall of the central shrine in the Vaṭamūlēśvara svamin temple (ia) *A.R.Ep.,* No. 237 of 1926.	Do.
13208	Do.	Do. (ib)	Do.
13209	Tiruviḷakkuḍi, Mayavaram Taluk, Tanjore District, Tamilnadu.	On the south wall of the central shrine in the Maḍval. *A.R.Ep.,* No. 125 of 1926.	Do.
13210	Kūlaūr	. . . .	Do.
13211	Kaḍaiyanallūr	On the north wall of the Koṇḍagalīśwara temple.	Do.
13212	Do.	Do.	Do.
13213	Vēppūr, Walajapet Taluk, North Arcot District, Tamilnadu.	On the north wall of the central shrine in the Vasishṭṭēśvara temple. *A.R.Ep.,* No. B 491 of 1917.	Do.
13214	Do.	Do.	Do.
13215	Mathura Archaeological Museum, Mathura Taluk & District, Uttar Pradesh.	A slab showing Varāha representation. *A.R.Ep.,* No. B 391 of 1972-73.	Do.
13216	Do.	Broken slab. *A.R.Ep.,* No. B 393 of 1972-73.	Do.

D. – LIST OF PHOTOGRAPHS, 1997-98 – *Contd.,*

Sl. No.	Locality	Description	Size of Negative
13217	Kīḻpaḻuvūr, Udaiyarpalaiyam Taluk, Tirchanapolli District, Tamilnadu.	On the west wall of the Paśupatīsvāmin temple. *A.R.Ep.*, No. B 393 of 1972-73.	2b
13218	Do.	Do.	Do.
13219	Mathura, Uttar Pradesh.	A stone fragment. Find spot: Katra Keshavdeo. *A.R.Ep.*, No. B 394-95 of 1972-73.	Do.
13220	Do.	Red sandstone octagonal pillar. *A.R.Ep.*, No. B 396 of 1972-73.	Do.
13221	Do.	Pedestal of an image, find place unknown. *A.R.Ep.*, No. B 387 of 1972-73.	Do.
13222	Do.	Fragment of a sculpture. *A.R.Ep.*, No. B 390 of 1972-73.	Do.
13223	Do.	Nāga sculpture. *A.R.Ep.*, No. B 384 of 1972-73.	Do.
13224	Do.	A yaksha figure. *A.R.Ep.*, No. B 385 of 1972-73.	Do.
13225	Do.	Do.	Do.
13226	Do.	Inscribed brick. *A.R.Ep.*, No. B 386 of 1972-73.	Do.
13227	Do.	Pedestal of a broken stone. *A.R.Ep.*, No. B 676 of 1965-66.	Do.
13228	Do.	Pedestal of a broken sand stone image of Buddha. *A.R.Ep.*, No. B 677 of 1965-66.	Do.

D. – LIST OF PHOTOGRAPHS, 1997-98 – *Contd.*,

Sl. No.	Locality	Description	Size of Negative
13229	Do.	Raṅgēśvar temple. *A.R.Ep.,* No. B 392 of 1972-73.	2b
13230	. . . .		Do.
13231	Kīḻpaḻuvūr, Udaiyarpalaiyam Taluk, Tiruchanapalli District, Tamil Nadu.	On the east wall of the *maṇḍapa* right of the entrance Vaṭamūlēśvarasvāmi temple, right of entrance (part I). *A.R.Ep.,* No. B 249 of 1926.	Do.
13232	Do.	(part II) Do.	Do.
13233	Do.	(part III) Do.	Do.
13234	Rāgōlu, Near Chicacole, Ganjam District, Andhra Pradesh.	Rāgōlu plates of Śaktivarman. *Ep. Ind.* Vol. XII, p. 1.	Do.
13235	Do.	Do.	Do.
13236	Pālakoṇḍa, Palakonda Taluka, Vishakhapatnam District, Andhra Pradesh.	Brihatproshtha grant of Umāvarman, *Ep. Ind.* Vol. XII, p. 4.	Do.
13237	Do.	Do.	Do.
13238	Tarpandighī, Dinajpur District, West Bengal.	Tarpandighī grant of Lakshmaṇa Sēna. *Ep. Ind.* Vol. XII, p. 6.	Do.
13239	Maḍavilāgam, Tiruvallur Taluk, Chengleput District, Tamilnadu.	On the west wall of the central shrine in the Kallēśvara temple. *A.R.Ep.,* No. B 490 of 1926.	Do.
13240	Do.	Do.	Do.
13241	Do.	(Part II) Do.	Do.

D. – LIST OF PHOTOGRAPHS, 1997-98 – *Contd.*.

Sl. No.	Locality	Description	Size of Negative
13242	Do.	(part II) Do.	2b
13243	....		Do.
13244	Tirumōthūr, Madura Taluk & District, Tamilnadu.	On the north wall of the Paḷḷikoṇḍa perumāḷ. *A.R.Ep.*, No. 334 of 1918.	Do.
13245	Do.	Do.	Do.
13246	Do.	On the south wall of the Ist *Prākāra* of the Kālamēghaperumāḷ temple. *A.R.Ep.*, No. 333 of 1918.	Do.
13246 a	Do.	Do.	Do.
13246 b	Do.	Do.	Do.
13247	Bodhgaya, Bihar	Bodh-gaya inscription of the time of Ashokachalla Lakshmaṇasēna, saṁvat 74. *Ep. Ind.* Vol. XII, p. 28.	Do.
13248	Landu, Jodhpur State.	Landu inscription of Sādhāraṇa of Vikrama saṁvat 1373. *Ep. Ind.* Vol. XII, p. 24.	Do.
13249	Bodhgaya, Bihar.	Bodhgaya inscription of Ashokachalla-Laksamanasena saṁvat 51. *Ep. Ind.* Vol. XII, p. 29.	Do.
13250	Vaḍnēr, Chāndvaḍ Taluk, Nasik District, Maharashtra.	Vaḍnēr plates of Buddharāja [Kalachurī] saṁvat 360. *Ep. Ind.* Vol. XII, p. 34.	Do.
13251	Belava, West Bengal.	Belava plates of Bhōjavarmadēva, fifth year (a). *Ep. Ind.* Vol. XII, p. 40.	Do.

D. - LIST OF PHOTOGRAPHS, 1997-98 - *Contd.,*

Sl. No.	Locality	Description	Size of Negative
13252	Islampur, Satara District, Maharashtra.	Spurious Islampur plates of Gaṅga king Vijayaditya the 30th year. *Ep. Ind.,* Vol. XII, p. 48.	2b
13253	Do.	Do.	Do.
13254	Nidhanpur, West Bengal.	Nidhanpur plates of Bhāskaravarman. *Ep. Ind.* Vol. XII, p. 74.	Do.
13255	Do.	Do.	Do.
13256	Rampal, West Bengal.	Rampal plates of Srichandradeva. *Ep. Ind.* Vol. XII, p. 138.	Do.
13257	Do.	Do.	Do.
13258	Dalavay, Madurai, Tamilnadu.	Daḷavāy Agrahāram plates of Veṅkaṭapatidēva I, Śaka 1508. *Ep Ind.* Vol. XII, p. 172.	Do.
13259	Do.	Do.	Do.
13260	Do.	Do.	Do.
13261	Do.	Do.	Do.
13262	Do.	Do.	Do.
13263	Do.	Do.	Do.
13264	Do.	Do.	Do.
13265	Do.	Do.	Do.
13266	Khairha, Rewa State.	Khairha plates of Yaśaḥkaraṇa-dēva [Kalachuri] Saṁvat 823. *Ep. Ind.* Vol. XII, p. 212.	Do.
13267	Do.	Do.	Do.

D. - LIST OF PHOTOGRAPHS, 1997-98 - *Contd.*,

Sl. No.	Locality	Description	Size of Negative
13268	Mahada, Sonpur State.	Mahada plates of Yodēśvaradēvavarman. *Ep. Ind.* Vol. XII, p. 220.	2b
13269	Do.	Do.	Do.
13270	Rataul, Baghpat Tahsil, Meerut District, Uttar Pradesh.	Rataul plates of Chāhaḍadēva. *Ep. Ind.* Vol. XII, p. 224.	Do.
13271	Dantewāra, Bastar State.	Dantewara Sanskrit inscription of Dikpāladēva Saṁvat 1760. *Ep. Ind.* Vol. XII, p. 246.	Do.
13272	Do.	Dantewara Hindi inscription of Dikpāladēva Saṁvat 1760. *Ep. Ind.* Vol. XII, p. 247.	Do.
13273	Bhāṇḍūp, Thana District, Maharashtra.	Bhandup plates of Chhittarājadēva - A.D. 1026. *Ep. Ind.* Vol. XII, p. 262.	Do.
13274	Do.	Do.	Do.
13275	Mīrajā, Maharashtra.	Mīraj plates of Jaisiṁha II (A.D. 1024). *Ep. Ind.* Vol. XII, p. 312.	Do.
13276	Do.	Do.	Do.
13277	Vappaghosha-vata, Calcutta.	Vappaghosh-vata grant of Jayanāga. *Ep. Ind.* Vol. XVIII, p. 63.	Do.
13278	Paṭṭattalāmaṅgalam, Nagapatam Taluk, Tanjore District, Tamilnadu.	Paṭṭattālamaṅgalam plates of Nandivarman. *Ep. Ind.* Vol. XVIII p. 120.	Do.
13279	Do.	Do.	Do.

D. – LIST OF PHOTOGRAPHS, 1997-98 – *Concld.*

Sl. No.	Locality	Description	Size of Negative
13280	Takht-i-Bahi, Lahore.	Takht-i-Bahi inscription, year 103. *Ep. Ind.* Vol. XVIII p. 282.	2b
13281	Do.	Ganjām plates of Netribhañjadēva. *Ep. Ind.* Vol. XVIII p. 292.	Do.
13282	Do.	Do.	Do.
13283	Do.	Ganjām plates of Netribhañjadēva with damaged seal. *Ep. Ind.* Vol. XVIII p. 294.	Do.
13284	Do.	Do.	Do.
13285	Do.	Ganjām plates of Vidhyādhara-bhañjadēva. *Ep. Ind.* Vol. XVIII p. 296.	Do.
13286	Do.	Do.	Do.
13287	Do.	Antirigam plates of Yaśobhañja-dēva *Ep. Ind.* Vol. XVIII p. 298.	Do.
13288	Junagadh, Gujarat.	The Junagadh inscription of Jīvadāman (I). *Ep. Ind.* Vol. XVIII p. 340.	Do.
13289	Gōvindaputtūr, Tirichinapalli District, Tamilnadu	On the south wall of the central shrine in Gaṅgājaṭādhara temple. *A.?Ep.,* No. 169 of 1928-29.	Do.
13290	Elavānasūr, South Arcot, Tamilnadu.	*A.R.Ep.,* No. B 166 of 1906.	Do.
13291	Tirumālpuram, North Arcot District, Tamilnadu.	On the base of the south wall of central shrine in the Vishṇu temple near Tirumālapuram. *A.R.Ep.,* No. B 321 of 1906	Do.

Pātagandigūdem Copper-plate inscription of Ehavula Chāntamūla, year 130 (No. A 1)

A Nāgarī inscription from Ratnagiri (10th century A.D.) (No. B 35)

PLATE III

(a) Kottatturai inscription of Achyutarāya (15th century A.D.) (No. B 54)

(b) Mosakkuttivalasu inscription of Hoysala Vīravallāladēva (13th century A.D.) (No. B 56)

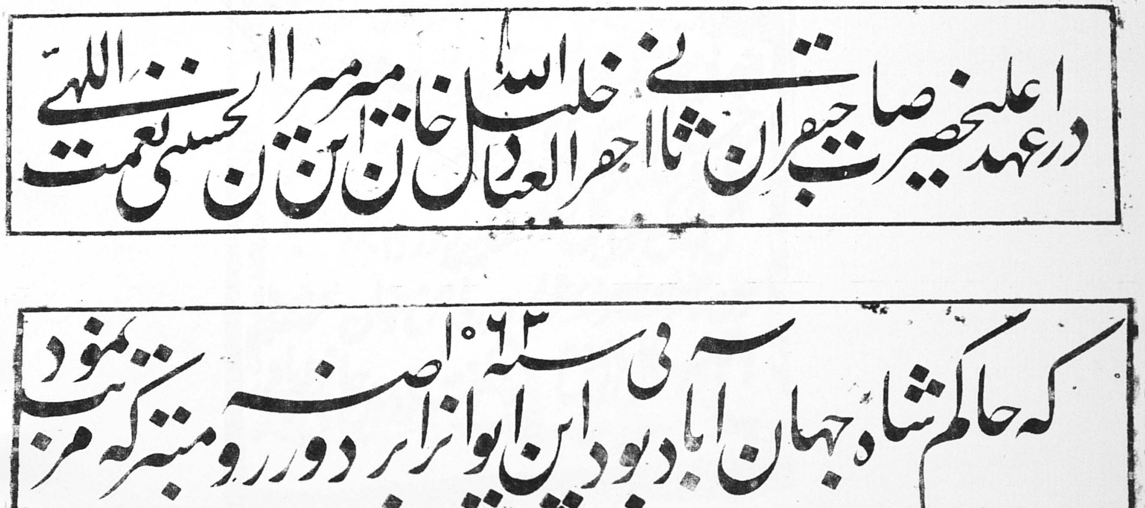
PLATE IV

A Tamil inscription from Kumbhakōnam (15th century A.D.) (No. B 119)

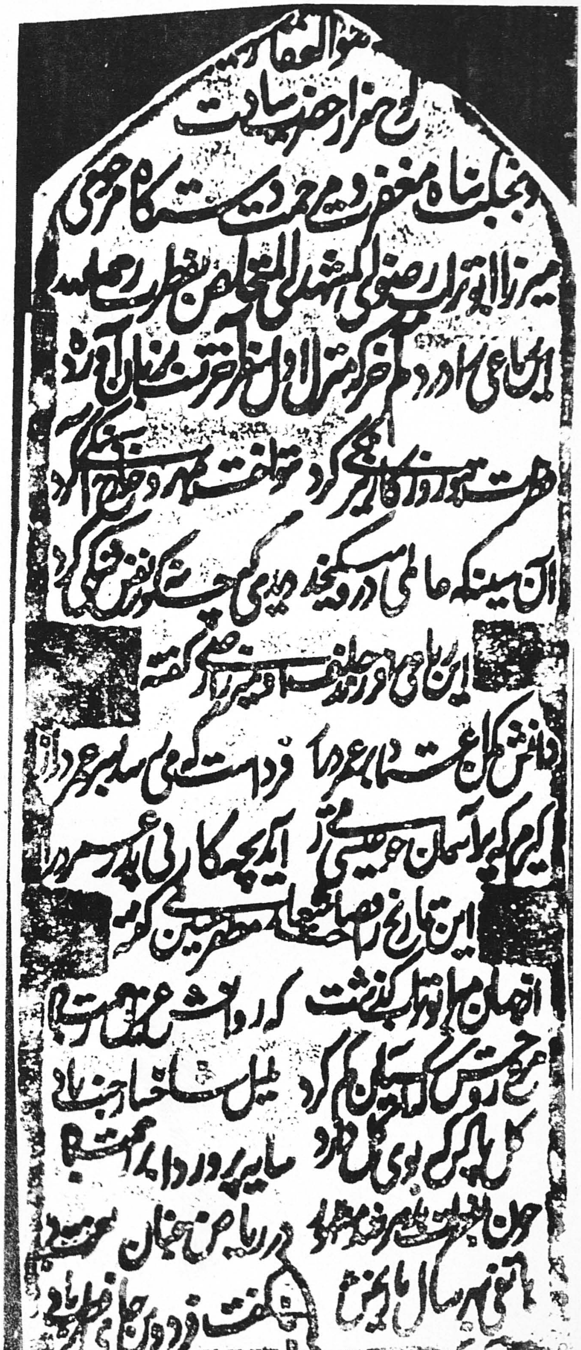
PLATE V

Perunkulam inscription of Chōla Kulōttunga I, Year 43 (No. B 145)

(a) Hyderabad inscription of Mirzā Abu Turab Mashhadī, dated A.H. 1060 (No. C 20)



(b) Hyderabad inscription of Khudāwardi Sultān, dated A.H. 1061 (No. C 21)



New Delhi inscription of Mughal Emperor Shāhjahān, dated A.H. 1063 (No. C 79)

13215